This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

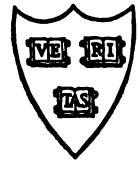
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

C8346.610.10

Harvard College
Library



By Exchange

MEMOIRS

OF

THE LIFE AND RELIGIOUS EXERCISES

OF

JOB OTIS,

WRITTEN BY HIMSELF:

ALSO

HIS TESTIMONY CONCERNING HIS WIFE:

TO WHICH ARE ADDED

Some Extracts from his

CORRESPONDENCE.

"The Lord hath opened mine ear, and I was not rebellious, neither turned away back." Isa. l. 5.

"For such as be blessed of Him shall inherit the earth; and they that be cursed of Him shall be cut off. The steps of a good man are ordered by the Lord, and he delighteth in his way. Though he fall, he shall not be utterly cast down, for the Lord upholdeth him with His hand." Psalms, xxxvii. 22, 23, 24.

SHERWOODS, N. Y.:

PUBLISHED BY HIS CHILDREN.

1861.

C8346.610,10
✓
HARVARD COLLEGE
NOV 19 1935
LIBRARY
By exchange

M

MEMOIRS OF THE LIFE AND RELIGIOUS EXERCISES

OF

JOB OTIS,

INTERSPERSED WITH OBSERVATIONS AND REFLECTIONS OF A RELIGIOUS NATURE AND TENDENCY

WRITTEN BY HIMSELF:

Partly from minutes kept by him from time to time by way of JOURNAL, from early life: written for his own improvement, and left as a legacy of love to his children, and to others who may feel an interest in them, when he may be gone to be seen of men no more: going to show the kind and gentle dealings of God with him through life, for the encouragement of others, that they may be led more and more to trust in Him in all things, both outwardly and inwardly, and lean not to their own understanding.

At a Meeting for Sufferings of New York Yearly Meeting of Friends held at Sherwoods, Cayuga County, New York, 1st mo., 11th, 1861,—

The committee appointed to examine the Memoirs of the Life of Job Otis, written by himself, with some of his correspondence; also his Testimony concerning his deceased wife Deborah Otis, having now fulfilled their appointment, are agreed to report, that in their judgment, the children may be left at liberty to publish them as now prepared, which is satisfactory to the meeting, and they are left at liberty to publish the same.

The clerk is directed to furnish them with a copy of this minute signed on behalf of the meeting.

JAMES D. OTIS Clerk.

PREFACE.

In bringing before the public some account of the life and religious exercises of Job Otis, as written by himself, it is earnestly to be desired, that whatever feelings of prejudice against him, may have found place in the minds of any into whose hands this may come, they may be willing to endeavor so far to lay them aside, as to read the following pages with serious and careful attention, for though his views, feelings and incentives to action may have been misconstrued and misunderstood by some, who with himself preferred Zion's prosperity to their chiefest joy; yet it will be seen by accounts herewith presented, that few in the present time in our Society, have been more deeply concerned for its prosperity, and preservation on the only sure foundation.

His uncompromising firmness and true christian boldness in defence of the Truth, rendered him particularly obnoxious to such as could not endure sound doctrine. As he grew in religious experience, he manifested increased dedication and devotedness to the cause which he had espoused, so that it might truly be said of him, that he neither courted the applause, nor regarded the frowns of man, but sought above all the approval of his Divine Master: nor did he at all shrink from the path of manifested duty, in order to accommodate himself to the degenerate times in which he lived. As a faithful and devoted watchman, he was enabled early to detect the approaches of the enemy from whatever quarter he came, and was found at his post, ready

among the first to sound the alarm; and not only did he raise the warning voice to apprise others of the dangers that awaited the Society, but being "enlisted," as he termed it, "as a common soldier—term of life," he *remained* faithful to the last, in obeying the commands of his heavenly Captain and Leader, in making war in righteousness with whatever stood opposed to His glorious reign and Kingdom, both in himself, and also in the Church over which the Holy Ghost had made him an overseer; so that we think it may with truth be said concerning him, that he "fought the *good* fight, and kept the faith," and having finished his course, has doubtless "received a crown of glory that fadeth not away."

The extracts from some of his letters written mostly in the latter part of his life, which have been introduced after the conclusion of his Memoirs, may serve to show in the absence of a continuation thereof, that at this period he remained unchanged and unabated in his adherence to and love for the cause which he early espoused. It is hoped that these may prove acceptable to the serious reader, though many of them are from rough drafts which he had preserved, in a somewhat rude state, without any view whatever of their ever being thus made public. These letters will serve, however, to depict to the reader his ardent concern for the preservation of the Society on primitive ground; assaulted as it has been by open attacks upon its faith, in order to subvert and change it to suit the carnal and worldly-wise view of many in prominent places in the Church, who for a want of dwelling sufficiently with devouring fire and everlasting burning, were seeking the praise of men more than the praise of God.

As it afforded the author much comfort and satisfaction to peruse the writings of pious individuals of all ages, who have left on record some account of their religious experience &c., but

most especially those of our early Friends, his time was often for many years much occupied herein, and in selecting and copying extracts therefrom, on a great variety of religious subjects, interspersing them with many excellent remarks of his own. Having access to libraries containing divers works which have now become exceedingly scarce and rare, has tended to make these selections additionally valuable, particularly as they are so arranged as to give the views of the different authors on the same subject, and may be a means at some period of time, of rescuing from oblivion much that has been written in days long since past, that is truly valuable and instructive.

And now serious reader in taking our leave of thee, we feel, above all, to "Commend thee to God and to the word of His grace, which is able to build thee up" in the most holy faith, "and give thee an inheritance among all them which are sanctified."

CONTENTS.

PAGE

MINUTE of New York Meeting for Sufferings, . . iv
Preface, ... v
Testimony of his Children concerning him. . . 1

CHAPTER I.

Some account of his disposition and make, as they unfolded themselves in early life—of his father—his mother—her convincement and consistent walking in the Truth—his eldest brother's care over him, encouraging him in the right way—Observations in regard to the effects of Grace, ... 5

CHAPTER II.

Tender visitations—Usually attended Presbyterian meeting—His heart becomes gradually enlightened—Feels restrained from reading novels—When about fifteen years of age, feels it incumbent upon him to read a portion of Wm. Penn's writings daily—Accompanies his mother to Friends' meetings, and in visiting her friends—the advantage it was to him—Feels an aversion to mingling with the worldly-minded, and an increasing relish for the society of those who love and fear God; remarks thereon—Feels the necessity of taking up the cross in plainness of speech, behavior and apparel, and when about sixteen years of age, obtains the consent of his father to request the care of Friends, 13

CHAPTER III.

Goes to New Bedford to live with his uncle—Commences his Journal, giving some account of his exercises. Letter from a dear friend, ... 21

CHAPTER IV.

Martha Routh speaks comfortably to him. He suffers persecution from his associates—Prospect of going into

the country to study medicine with his eldest brother, and remarks upon it at a later period. Visits his relations —Near sympathy with his sister under trial. Letter from a dear friend. Leaves New Bedford, . 28

CHAPTER V.

At Saratoga. Some disappointed in the appearance of things, and change of social habits. Suffers much distress of mind—the clouds at length break away, and he is brought to acquiesce in his allotment Letter from a dear friend. Twenty years of age; takes a retrospect of his past life. Remarks on prayer. Early life the most trying season to faith and patience. Is given to see that the natural man knoweth not the things of God. Increasingly sensible of his own nothingness. Visits Danby, ... 33

CHAPTER VI.

Winter season measurably over—Is sensible that his safety and happiness depend on a firm reliance on Divine Power—Fervent breathings for preservation—Twenty-one years of age; renewed and ardent desires to be more and more liberated from carthly ties—Feels the necessity of continued watchfulness. and retirement from much intercourse with the world. Religious visit of Ann Alexander. Stephen Grellet encourages to faithfulness under trial. Visits W. Cary. He is distressed and discouraged at the prospect of joining him in business. Mary Barker's feelings concerning him, ... 42

CHAPTER VII.

Goes to reside with W. Cary. He is soon plunged into great distress—Fervent breathings to the Lord—Cause of his distress. D. Haviland's visit. Letter from M. Franklin. He feels very desirous to be rightly directed in his future outward movements, . . . 48

CHAPTER VIII.

Returns to Saratoga, and teaches Friends' school, apprehending it to be right, and is confirmed in his apprehension. Mary Newbold's visit. He experiences great changes in his spiritual condition. He visits his friends at Half Moon—Incident by the way, and reflections thereon—Is plunged into great distress of

mind while there—Feels the mighty power of the Lord in a remarkable manner—View of it at a later period. Feels a great weight upon his spirit—Is considerably weaned from the world. Satisfaction in reading J. Woolman's Journal. Some views concerning the Divine plan of salvation. Very much overcome with sorrow. The Power of the Lord again appears in terrible majesty. Openings in regard to the states of some individuals. Further chastisement and great poverty. Attends the Yearly Meeting in N. York. Account of what transpired on the journey. Lives very much retired. A time of the withdrawing of the sensible enjoyment of Divine favor—Outward prospects discouraging. The ties of kindred, as such, loosening. Extracts from T. Story and J. Woolman, 56

CHAPTER IX.

An account of a visit to his relatives and friends in New England. Prospect of going to New Bedford to reside—Exercises concerning the prospect. 1806. at N. Bedford. Is brought under great trial and disappointment by his endeavors to make himself more agreeable to the world, with a view to success in business, . 82

CHAPTER X.

Continues his Journal. Some account of the dealings of the Lord with him. 1808. in a comfortable way. Reflections. Quotation from Wm. Penn, . . . 90

CHAPTER XI.

Some further account of his life and religious exercises till he was thirty-six years of age, with sundry reflections. Quotations from I. Penington, . . . 97

CHAPTER XII.

Marriage, and remarks thereon—Trials—Further account of his getting along, ... 119

CHAPTER XIII.

Remarks on the state of Society—Difficulties in reformations. Remarks on his religious exercises, . . 133

CHAPTER XIV

Extract from J. Crook. Remarks on letter-writing. Quotation from I. Penington. Gradual change in his feelings in regard to investigating doctrinal truths—Increasing desire for a growth in the life and sweetness of the Spirit. Letter from a sympathizing friend. Man cannot govern nature in himself but by virtue of Divine aid. Remarks on the ministry, having some apprehensions of a call thereto, ... 140

CHAPTER XV.

Faith in regard to the fundamental truths of the Gospel, and in respect to his own state in point of acceptance. Some account of the manner in which he employed his leisure time. A time of commotion in the Society, and in the government—Is over-persuaded by Friends to take part in politics—Remarks on the subject. His views in regard to the countenance given by Friends to will-worship. The relation of Friends in regard to other societies. His views of the latter. On Friends joining in the moral associations of the day. His experience at this period. Reflections thereon, . . 148

CHAPTER XVI.

Is increasingly concerned to attend all the Quarterly and Yearly Meetings. Remarks on the subject. Newlightism. Exercises and trials. 1821. remarks in regard to indulging a worldly spirit. 1822. his apprehensions in regard to being called to the ministry satisfactorily resulted in his own mind, . . 162

TESTIMONY concerning his wife, 169

CORRESPONDENCE, . . 187

A TESTIMONY

Concerning JOB OTIS, *who died 1st Mo. 7th* 1856, *in his 73rd year.*

Now that our dear father has finished his earthly pilgrimage, we deem it a fit occasion, and no more than our duty, for us (his children,) who feel concerned, to bear a short testimony concerning him.

He was a man of good understanding, naturally, and of an active and discriminating mind; and as appears from his JOURNAL, had as much to contend with in early life as falls to the lot of most: yet by the chastening and subduing influence of Divine Grace, he became fitted and qualified to discharge his duties in the various relations of life, as became a follower of Christ.

It was his concern in regard to his children, as well as that of our dear departed mother, that nothing should be wanting on their part, to bring us up in the fear of the Lord; regarding it of far more importance than "the increase of corn, wine or oil"—often seeking, under right qualification, to instruct us in the right way; so that we can in truth say that we have had "precept upon precept, and line upon line, here a little and there a little." Surely we have cause to bless the Lord for being descendants of godly parents.

In the church he was an upright pillar, having been

through a long life, engaged to promote the welfare of Zion, that none of her stakes should be removed, nor any of her cords be broken. He became qualified to detect the appearance of the enemy in advance of many of his brethren, and to sound an alarm, and although his warning voice was not appreciated by some, yet the sequel proved that he had the spirit of true discernment, and that he spoke the very truth of God.

It was his lot to live in troublous times in our Society—a very general falling away from the life and power that first gathered us to be a people,— and it is no marvel to us that a qualified instrument, rightly engaged, honest in purpose, and of unbending integrity to manifested duty, should have as he expressed it," a tribulated path." He neither courted the smiles nor regarded the frowns of man,— tender of the true seed wherever found, but very plain and uncompromising towards that of a contrary nature.

Our dear father said when he was first taken sick, that he had a premonition that he had nothing to do but to die,—that his work was done--so was favored to be in a very quiet, sweet frame of mind, entirely ready to go, trusting wholly in the Lord to remove him when he saw meet. On one occasion, alluding to the expression of David, that " he had never seen the righteous forsaken " &c., said, he was not left to beg bread—that it was sure to him, and at several times during his protracted illness, expressed that his spirit breathed nothing but peace on earth and good will to men, but *firstly* glory to God in the highest; and also that he felt that sweetness that he ever thought would be the crown of the righteous.

He gave us very appropriate counsel, and we feel no doubt he had a well grounded hope of a glorious mansion, far removed from the trials and conflicts inseparable from the state of a faithful watchman, where he will be forever hidden from the strife of tongues. We feel his loss much, yet in view of the glorified state we doubt not he has attained, we cannot mourn for him.

JAMES D. OTIS.
SAMUEL D. OTIS.
SARAH OWEN.
HANNAH W. WOOD.

MEMOIRS

OF

THE LIFE OF JOB OTIS.

CHAPTER I.

I WAS born in Scituate, Mass. 26th of 6th Mo. 1783. Was naturally of a tender make, and possessed of a considerable share of animal life and creaturely activity. My natural disposition was social, affectionate, sympathetic, accommodating and obsequious; yet quick, hasty, ardent and impatient of restraint, or delay, or of the mechanical forms and shackles of life—zealous and tenacious of what I considered my right—open-hearted and unreserved towards those in whom I confided, or towards whom I thought it safe to use freedom, insomuch that some thought me indiscreet, and less guarded and discriminating in my social intercourse than, perhaps was really the case. With such the advances made on the score of kindness, friendship and charity, were not always reciprocated, and the confidence I reposed in them was sometimes betrayed. Altho' I might be considered to possess a common share of firmness, stability, energy of character and fixedness of purpose, yet, when young, I was easily elated as into the air, and as

easily depressed as into the watery element, and possessing a large share of natural sensibility, my attention was easily diverted, my will easily influenced, and my passions easily excited, though considered of a mild and pleasant disposition, so that I was easily disconcerted, and as often dejected and disheartened as elated and confident; and was often found either laughing or crying, to both of which I was much given.

There was a timorous or hare-like nature about me, or in my make, which, as it is indulged, gives rise to fearfulness, faint-hearted-ness, bashfulness, and not unfrequently, to dissimulation, servile cringing, fawning sycophancy &c., before superiors, and those whose friendship and esteem we are solicitous to obtain, as also when kept within proper bounds, it gives rise to diffidence, modesty, distrust of one's self &c. And as this timorousness gave way, it was succeeded by a sort of tameness, or sheep-like boldness, which as it is indulged, gives rise to forwardness, self-sufficiency, and an unbecoming familiarity with people older and of higher standing than ourselves, and bespeaks, to those who are not acquainted with it, a lack of sensibility and humility, and a want of a due sense of propriety and respect for the feelings, views and sentiments of others, and disposes one to a sort of lawlessness and contempt of forms and established usages of society. Probably it betrayed me into some weakness and inadvertencies of the kind,—no doubt it did in the opinion of some.

As my nature unfolded itself, I found by the light of Truth, which as it is heeded, searches the heart

and brings to light "the hidden things of Esau," that there was in it a strong tendency to an inordinate love of the world,—to selfishness, self-indulgence, covetousness and avarice, as well as a considerable share of the craft, deceit, wisdom and subtilty of the serpent.

If pride and ambition be considered acquired, rather than natural passions, I very naturally and imperceptibly acquired a considerable share of them, which made way for many mortifications and disappointments while they lasted, and many sore trials to get the better of them. The seeds thereof found a soil in me favorable to their growth; and springing up, they took deep root, and were much nourished and strengthened in their growth in my education, by the well-meant endeavors of those who were over me, who thought more of my being something in the world, than of "becoming of no reputation" in my own carnal eyes, or in the eyes of the world. And besides, being in the world as it is, and having intercourse with those who are much in the spirit of it, we imperceptibly catch their fire, and become measurably leavened into their spirit, and hence come to have our views and feelings, and estimate of things, shaded by theirs. But nature in man, as well as in the world at large, is ever changing and varying, and, from time to time, assumes a different character, as well from natural causes and adventitious circumstances, as from the work of the Spirit of God in and upon it.

My father, who was brought up to the profession of physic, was also well versed in the learning of schools, and was familiar with the great of this world, and being educated in the spirit, temper and

wisdom of this world, he lived much in it, and was but little acquainted with the spirit and wisdom of God, or with the learning of Christ's school, so that enjoyed but little solid satisfaction himself, nor was he capable of affording it to others. Being much a stranger to that which alone could *govern self*,—leaven it into a new nature, and so sweeten life, and give dominion and power over all that is earthly and creaturely, and wisdom to live and move in the counsel and order of God—he was not qualified to govern others in that way.

As to religion, he was educated in the Episcopalian way, but was never very zealous in that, or in any other, but attended the meetings of the Presbyterians and others as best suited his interest, conveniency and inclination; depending on morality for his claim to future acceptance with his Maker. Being governed by no higher principle, (whatever he might at times, feel of one,) than that of human reason; and contending almost through life, that there was no other light than this, which he called the light of nature, he was ever in unbelief, and armed with all the powers of "*the strong man.*" Thus he was in measure, as all the benighted followers of human reason are, a persecutor of the true Light, both as it appeared in himself, and in others, not knowing what he did. Towards his two eldest sons, who early embraced the Truth, he carried himself very roughly, for the age in which he lived, on account of their devotedness to God, in the foolishness of the cross, to the disappointment of his will and wisdom respecting their future prospects in the world. As his animal

force began to abate, and the years to draw nigh, in which he had no pleasure in them; and when the Truth had wrought somewhat upon him, and he found that his children who were in the Truth, were making their way in the world as well, or better than others, his affection for them perhaps increasing, he began to relent, and repent of his intemperate and misguided zeal against the Truth and the way of it, and in the decline of life, he manifested more love and respect for the Society of Friends, than for any other, and was measurably convinced of the Truth. But having withstood the degree of light with which he had from time to time been favored through life, it could not be expected that in the infirmities of declining years, he could manifest the fruits of the spirit, or derive that comfort and support from it, which those do who are grown up in the new creation of God, to the fullness of the stature of a man in Christ.

He interested himself very much in the literary and moral education of his children. And if, from the bent of his mind and the views he entertained respecting human life and happiness, his plan of education was calculated to make good citizens of the world rather than good christians, by awakening the energies of nature and directing them to human good, and by inspiring the mind with the pride and haughtiness of man, with high-mindedness, and with an inordinate love of the honors and profits of this world, rather than with the christian virtues; it was, on the other hand, calculated to raise the mind above the vain amusements, sensual gratifications and low vices and immoralities of the age; and to teach industry, econ-

omy, manliness and all the moral virtues and habits as taught by men.

My mother was convinced of the blessed Truth and way of it, as professed and believed in by Friends, not many years after her marriage; and she received it and walked in it in the way of self-denial and the cross, with great constancy and firmness, the remainder of her days. Before this she was much in the vanities, pleasures and vain glories of this world. But now she renounced them all; and from being influenced and governed by the spirit and maxims of the world, she came to be influenced and governed by another spirit—even that of Jesus; and here by her life and conversation, and by a circumspect and consistent walking before God and man, she came to a steady adherence to the principles of Divine light, life and Truth, revealed in the heart; and she exhibited a striking example of what it would do for all who would embrace it, in what it did for her, to her great peace, comfort and consolation through life. And considering her situation in life—her many incumbrances, and what she had to meet with, both from within and without, and the little outward support afforded her, she may well be considered a valiant in the Israel of our day, and her experience of the helping hand of God, a striking and useful example of the power and efficacy of the blessed Truth, as it is adhered to, in surmounting difficulties, and carrying its followers through and over all opposition—enabling "one to chase a thousand and two to put ten thousand to flight." She was judicious, discreet, and of a good understanding, and was esteemed, respected and

beloved by all who knew her, as a faithful wife, a tender and well-concerned parent, a kind neighbor, a prudent friend and counselor, a useful member of Society, and a truly religious woman.

She was remarkable for her christian zeal for the Truth, stability and firmness of character, faith, charity, discretion and good works. Her religious labors, however, were much confined to her own family, where they were crowned with great success, as she was instrumental in bringing all her children to a knowledge of the Truth, as a Divine principle in man, and had great influence with her husband.— Most of her children sooner or later, joined her in her profession.

My oldest brother continued at home till I was nine or ten years of age, and being convinced of the Truth, and a humble, self-denying walker therein, his tender care of me, and feeling concern for my welfare during the latter part of the time, was of lasting use to me, and caused him to be remembered by me for years after as an example of christian piety and stability worthy of imitation, and the remembrance of him, and of his sufferings in the way of the cross, was blessed to me. He encouraged me in sobriety and in pious walking; and had me to read a portion of Scripture to him, in course daily, which was a delight to me.

The foregoing circumstances are stated with a view to show the ground of my exercises and trials, from early life, as they arose both from within and from without; and also to show the means and circumstances through which I was made acquainted with

the principle of Divine Life, Light and Truth, revealed in my own mind, and with the leadings of it. What is said of my natural disposition and make, may serve to show what was from nature and what from Grace, in after life; and the work of the latter, when submitted to from early life, in forming the character from such materials, and such a ground-work, as my nature afforded: and also to show what I found to contend with in myself; that it may be seen and acknowledged, to the praise of the glory of God, what Grace—free Grace, hath done for me: for truly it is of Grace that I am what I am in relation to good.

I apprehend that it is in and through our natural make, as God is suffered to work in it by His good Spirit, and to form it anew unto good works, that we become ascertained of the Divine attributes and perfections, and become partakers of the divine nature, so as to exercise the christian virtues. And that those who have most of the earthly part,—most of nature in them, as constituting the riches of *self*, have most to overcome, subdue and form anew in the new creation of God; and that in proportion thereto, so is the foundation and opportunity for extensive acquaintance with God, and knowledge of the Truth in its various relations to faith and practice, as there is a submitting unto the working, forming power of God, parting with all, and growing up to the fullness of the stature of a man in Christ. Hence the diversity of character, and of gifts, callings, qualifications and religious experience, among those who are taught of the same Spirit, and of equal growth in it.

CHAPTER II.

WHEN about seven years of age, as I remember, I first felt the love of God shed abroad in my heart, and though at the time I was like Samuel when the Lord called to him, and he thought it had been Eli, and knew not that it was God that spoke, and so took but little notice of it, yet, from a repetition of similar manifestations, not long after, I was clearly ascertained that it was of the Lord. As I advanced in years I was favored with many bedewing seasons, in which my heart was drawn to God, and made happy in a sensible enjoyment of His fatherly regard to me; and altho' these seasons were not very frequent, nor of very lasting duration, yet their effects I trust, were of lasting benefit, and the remembrance thereof is still precious to me. They served to draw my mind inward and heavenward, and to beget a love and reverence in my heart for piety and religion, for the Scriptures, and for examples therein recorded of people eminent for devotedness to God, and for good people every where. They also served to beget in me a true fear of God—a fear of offending Him, founded as well on an unwillingness to forfeit His love, as on fear of punishment. Thus the Lord Jesus was with me in my tender years, manifesting His love

unto me and thereby drawing me unto Himself; revealing Himself unto me from time to time in a wonderful manner, and begetting desires in me after Him and a further knowledge of His ways, according to my years and capacity for these things.

I was early taught to repeat the Lord's prayer, as it is called, and some other religious exercises of that nature; which I attended to for several years, on retiring to bed, with much devotion of heart, and a sincere desire of acceptance with God.

I usually attended meetings frequented by my father, which at this time was of the Presbyterian order. When I went from home, which was often the case, I attended Friends' meetings and others as circumstances governed, and was taught the manners and customs of the world.

As I advanced to twelve years old and upwards, I became more thoughtful, considerate and observing, and more steadily concerned to stand approved in the Divine sight, and to do nothing that was sinful. Here at seasons, (for there were vicissitudes of seasons all through,) I became more silent, more retired, and more desirous of a further acquaintance with my God. Many were the visitations of Divine grace and betrothing seasons, with which I was favored in those days, as I was alone in pastures and fields, in retirement to the Lord, wherein my cup was made to overflow, under a sense of His goodness and loving-kindness to me. Thus my heart became enamored of His ways, and was made a willing captive of His grace Divine.

At this time I took some interest in the account we

have of the dealings of God with his people, as recorded in the Scriptures, and in other pious writings; and especially when this interest was excited in me by others who shared it with me, or manifested a similar one.

I was gradually enlightened by Christ to see the quiet, peaceful and happy course of those who were devoted to Him and to His ways, that lead out of the fall; and on the other hand the many perturbations, vexations and sorrows those subject themselves to, and are daily in the way of, who follow their own heart's desire without regard to God in all their ways, thoughts and actions. And as I was resigned to God, as clay in the hand of the potter, He wrought in me, and formed me as a vessel of honor, on the wheel of His eternal power. And as this work progressed in me, I was enabled to see things as they really were respecting my peace and happiness, and the right order of nature &c.; and as I saw them, I had power to attend to them. Though I did not then, nor have I since, ever experienced at once, or of a sudden, any very extraordinary or powerful impulse, or call to duty, particular or in general, nor any very strong impressions respecting right or wrong, yet my duty in general, and the way in which I should walk, as well as the truth and error of things, were generally cast up before me, and clearly manifested to me, in a way I can give but little account of. It seemed, however, to be from a kind of spiritual discernment or sensibility begotten in me, or from an understanding of things gradually unfolded to me. The sense of duty and of right and wrong which I had, was always

in proportion, in point of strength, to the magnitude of the case, and was always just enough to balance the mind on the side of truth,—my heart, like the magnetic needle, being under the Divine influence, ever pointing to God, as the source of all good. Thus I experienced largely of the gentle dealings of God with me.

The first duty clearly manifested to me was that of obedience to parents in the Lord, as a thing well pleasing in His sight, and of indispensable obligation. Standing in less fear of my mother, I felt more particularly bound to obey her, and to listen to her counsel. Thus I saw the beauty and order there was in children dwelling together in love, harmony and condescension one to an other; that this was right and to be labored after. My heart was made tender, loving and kind towards all, and especially towards the household of faith, towards which I was remarkable in my younger years for attention, kindness and heartfelt affection.

My tenderness and thoughtfulness extended to the lower order of animals, so that I could not rob birds of their eggs, or wantonly hurt or abuse any creature under me.

When I became fond of reading I felt restrained from reading novels, romances, plays &c., which serve to inflame the passions, enervate and corrupt the mind, waste time and beget habits subversive of the work of God in the soul. And I always, after coming to years of consideration, denied myself of this kind of reading.

When about fifteen I felt it incumbent on me to

read a portion of William Penn's writings every day when I had opportunity for it, which for the most part I did to my edification and comfort. By this time I had read several Friends' Journals and writings to satisfaction and comfort.

Then I felt much love for Friends in general, and for their preachers in particular. They ranked, in my estimation, with the prophets of old, and as the true ministers of the Gospel; and I had faith to believe that they were the messengers of God to His people, though I did not see nor hear them very often, as none belonged to the meeting of Friends which my mother attended.

I frequently had opportunities of accompanying my mother to meetings, and in visiting her friends at home and abroad, which was of great advantage to me, (and a thing too much neglected by parents in general,) as it served to introduce me to profitable company, and to beget in me a love for such, while the mind was tender and susceptible of lasting impressions, and alive to social and friendly attachments. It was a means also of preserving me from any unprofitable attachments or hurtful intercourse with others, and of affording me living examples of piety and devotedness to God. I was fond of society, and readily assimilated with the gentle and kind, and with those who loved and feared God; but ever shrunk from the company of the boisterous and wicked. As I grew in years I conceived a great aversion to the noise, bustle and strife of the world, and to the resorts of men of the world, and kept up but little intercourse with worldly-minded men of

any denomination or description, more than was necessary for the purposes of this life; for I found that more than this was both unprofitable and burdensome, tending to unsettle and scatter the mind and leaven it into their state. Being governed by different spirits, as well as by different pursuits, interests and motives, as we both kept our ground, we could neither assimilate nor make common interest scarcely of anything; so that when met we were unavoidably a kind of burden and restraint upon each other.

About this time I felt concerned to take up the cross in plainness of speech, behavior and apparel. In respect to apparel I had but little or no trial. The love I had for plainness, from the comeliness, beauty and right order I saw in it, as becoming a follower of Christ, overbalanced in general, all the gratification I had in anything to the contrary; especially as I felt so much attachment to the Society of Friends, and respect for their views and feelings in the case. In respect to language and to hat honor, the cross was considerable in my intercourse with the world, and with my father; and that from *fear of man*, rather than from any love or attachment to the world and its corrupt fashions and ways. Here the cross was so great, that in some instances I endeavored to evade it for a time, but herein felt weakened and wounded, and then gaining a little more strength I was induced to make a stand against the temptation, in a feeling remembrance of Christ's words, "Whosoever shal confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my

Father which is in heaven." After this I do not remember that I balked the testimony in this respect in any considerable degree. I found then, and have ever since found, that my strength much depended on my standing firm and upright towards God, and not stopping to reason, question, temporize, or confer with flesh and blood. As I stood firm in that which manifested duty to me, I was always favored with strength and ability equal to the day and exigency of the case; but when I listened to the serpent, or gave way in the least to discouragements and creaturely reasonings, my heart failed me, and I was left in weakness, confusion, sorrow and dismay.

Being of a tender spirit, and possessed of much human sensibility, I often met with deep wounds from my connections, and from things without, conducted in the will of man, and in the blustering, boisterous, oppressive, brittle and contentious spirit of the world; so that in my youth I was often made sorrowful, and wept at what I saw and felt of these things. Here I began to see the evil of indulging the will, the pride, the selfishness, and the wrath of man, and saw that it led to confusion and disorder, and to great disquietude and unhappiness. These things served, through divine favor, to drive me home within myself, to seek that consolation and happiness from within, which I seemed denied from without. And the same tenderness and sensibility of nature which was often so wounded from without, was met by my gracious Creator and Caretaker, and improved to my unspeakable advantage.

When about sixteen, I was induced to take up the

cross in speaking to my father on the subject of joining the Society of Friends, and obtained his consent thereto. Then I requested the care of Friends, in much tenderness and brokenness of spirit before the Lord, and was readily admitted to membership.

Thus I was thoughtful and religiously inclined from early life, and retained a religious sensibility and the dew of my youth, and experienced preservation from the snares of the world; yet I was easily moved and carried away, and was sometimes misled by the influence of example and provocation of others, as well as by the waywardness of my nature, and the wrong management of those who were over me.

Now having found the Beloved of souls to my heart's content, and having become satisfied with His teachings, I had no inclination to inquire of any man respecting the Lord or His ways; for I felt that I had the Unction of the Holy One in me, which would teach me all things necessary for me to know, as I should be able to receive them; so that I had a great aversion to hear any human reasonings on religious subjects. It may be observed that my pursuits, manner of life, and religious exercises, gave me a manly turn, and a stability of character, considering my natural make, far beyond my years; and this so continued with me, that as I advanced in years, some accused me of being *ambitious* of being thought old. A thing far from me.

CHAPTER III.

WHEN about seventeen I went to live with an uncle, who was in the apothecary business in New Bedford. Here I found some Friends who showed kindness to me, and took an interest in my welfare, and rendered my situation very agreeable. They were useful to me in encouraging me to persevere in the right way. Having leisure, I felt an inclination to note the remarkable incidents, short comings, Divine favors, religious experiences and exercises of mind, through which I might be led from time to time, by way of Journal, as a check to evil and an incitement to good, and for future satisfaction and usefulness, by way of comparison or examination of the state of my mind, as well as for present improvement in the right way, hoping that my misses might correct me in future, and teach me care, and that the the favor experienced might ever be held in grateful remembrance. I found that there was a satisfaction in it, and perhaps some small use derived from it, as it was a sort of restraint upon me, and led me to more close thinking in order to speak of things as they really were, and as they appeared to me in the light of Truth; so that I now believe the undertaking was of the Lord. I continued it for several years, till the day and call for it seemed over, and then dropped

it. What in it now seems valuable and to the present purpose, I shall give a place here, as descriptive of my religious experience, exercises and trials during the time in which it was written.

New Bedford, 6th mo. 10th, 1800.

Feel honestly disposed to continue my exertions to walk in the strait and narrow way, though I find much opposition in me thereto, from the warmth of my passions, as well as from the influence that wrong habits have upon me.

20th. Shamefully departed from former resolutions of leaving *undone*, as well as of doing all that is required of me, in strict conformity to apprehended duty. Oh! when will the joyful day arrive wherein I shall happily avoid all the piercing stings and sorrows of a wounded conscience.

21st. Fearing that I had offended an aged man, by laughing at his singular manner of speaking to me, I was filled with sorrow and went to him with an apology; so the day ended well. O! foolish laughter, that I knew thee not!

25th. Seventeen years of age. Renewed resolutions to live more consistently, more soberly, and more righteously in the way of self denial.

27th. Notwithstanding all my efforts, and all my resolutions to the contrary, I have given way to a light and chaffy spirit; so that the seed of life is under oppression and my peace flown. Again resolved to give up all, and to keep nothing back.

7th mo. 4th. N. Hunt, addressed the youth—told

us that if we were obedient we should be made as pillars in the Lord's house.

22nd. A precious time at meeting. I hope the good impressions may not be lost in the hour of temptation.

8th mo. 30th. While I much desire the Lord for my portion, I experience a degree of instability to good, most of the time, that seems to preclude much spiritual enjoyment. I find great aversion in me to labor for spiritual food. O! that the little foxes might not hurt the tender vine.

9th mo. 7th. My mind seemed much filled with the deceitful objects of time and sense, and my heart a den of thieves, rather than a house of prayer. O! that all intruders might be driven out, and that I might be made pure.

1801. 3rd mo. After a severe conflict between inclination and apprehension of duty, was favored to yield obedience to the latter, in denying self of youthful vanity. At seasons feel desirous of enjoying a heavenly life though at the expense of all I possess, and through a great fight of affliction. But alas! when afflictions come, how does poor nature shrink from the cup.

22nd. O! that I was more stayed on Him whom the winds and waves obey! that so I might not be tossed about, the sport of passion and vain desire.

24th. Well may it be said, the end of mirth is sorrow. Many clouds hang over me, and much I find in me to oppose the government of the Prince of Peace.

4th mo. 25th. Received the following extract of a

letter from a Friend to a Friend. And as it appears to have been written under a degree of Divine influence and was of some service to me, I give it a place here.

"When thou hast opportunity remember me affectionately to J. O. and tell him he is the very frequent subject of my reflections, with solicitude for his safe stepping along through the slippery paths of early age, and for his continued stability in the pursuit of enduring substance; for I am well assured that his mind has been happily turned from fallacious pleasures, and often led to contemplate the superior excellency of heavenly joys. It is a source of satisfaction to me, to know that there is one in our little village, so early sensible of the necessity of an ardent engagement, to witness an advancement in the most important business of our lives; and every feeling of my heart at this moment, as well as at many others, desires that nothing may be permitted to retard his progress in becoming a useful member of Society, and an acceptable plant in His heavenly Father's inclosure."

16th. Felt a necessity for endeavoring to be more exemplary in life and conversation—to take no man for a pattern; and not to indulge in anything like flattery. We are all subject to like passions, and can hardly bear to be told of any amiable qualities which we do possess.

8th mo. Alas for me! I find myself much of the time vibrating between the pinnacle and the wilderness; at one moment delighted and carried away with the pleasures of sense; and at another ready to

cry unto the mountains and rocks to fall on me and cover me. Oh! "Why art thou cast down O, my soul, and why art thou disquieted within me? Hope thou in God for I shall yet praise him."

26th. I had anticipated some pleasure in a visit from a brother, and from a contemplated visit to my connections at Scituate; but, strange to say, all is now comfortless, gloomy and distressing. The consideration of my small abilities. and of my few literary attainments to recommend me to the notice and patronage of my fellow-creatures, or to make my way in the world, has at this time, as well as at many others, a very humbling effect on my mind and feelings. But it serves to keep me low, and to wean me from the world.

[Here *vain ambition* began to work in me very powerfully.]

28th. Fearfulness and dismay surround me--the work seems great and the true, devoted laborers but few.

9th mo. 9th. Have now spent a week with my nearest and dearest relations, to a degree of satisfaction. And now in looking towards a return, feel a degree of composure far beyond my expectation. I see the necessity of attending to business, and of acquiring knowledge therein while young.

11th mo. 1st. Received the following very comforting and strengthening letter from an acquaintance at Long Plain--a young Friend in the ministry.

Long Plain. 10th mo. 25th, 1801.

DEAR FRIEND,

It is not for the want of freedom that I have not answered thy acceptable letter ere now, but for want of feeling my mind so qualified as to write in a way that may give thee some satisfaction, though thou must not look for much from so poor an instrument as I am, having had to pass through some trials of late, and anxiety, so that I feared I should dishonor the great name of the Lord, and cause reproach to the ever blessed Truth, which I hope I prize above all else.

I have had to believe, ever since I knew thee, that thou hast made the Truth thy choice and hast thereby, dear friend, escaped many snares which numbers of the youth are entangled with, and are piercing themselves through with many sorrows. May thy exemplary life, in a place where there are snares on every hand, induce those young people around thee to close in with that which in thee is so amiable, and which thou enjoys at times, in that sweetness, that thou can say with one formerly, "My Beloved is mine, and I am His; He feedeth among the lilies," or among the little ones whom the Almighty Father hath promised to keep in perfect peace, as their minds are stayed on Him; because they trust in Him.

I often read thy smypathetic letter and feeling salutation, with that satisfaction which the world are strangers to, and have to acknowledge it as a favor from the source of that love which the grand Parent is pleased to favor those with who fear Him, and to shed abroad in the heart, which maketh not ashamed. And I trust I feel somewhat of this love to flow towards thee at this time, as a stream from Lebanon. Mayest thou be encouraged to persevere,

knowing that at the end, thou shalt receive a crown of righteousness that fadeth not away, and will at times, be favored with a prelibation with those whose souls are wrapped up in the bundle of life with the Lord their God. In dear love I must close.

Thy affectionate friend and brother. ——— ———

CHAPTER IV.

1802. 2nd mo. In a religious opportunity, Martha Routh spoke comfortably to me, and told me, that as it continued to be the desire of my heart to do the will of my heavenly Father, the travail of my soul should be answered—that I should feel accepted and approved of by Him, and that by persevering in the way of well-doing, I should grow in favor with God, and as much in favor with man, as could possibly be of any use to me.

6th mo. 25th. Nineteen years of age. The thought affords no pleasing reflection, but otherwise. A regret that so much time should have been spent to so little profit, and to so few attainments any way. Some little improvement the last year, but my progress seems slow.

7th mo.17th. In a religious opportunity this day, M. Routh again addressed me, and told me that preservation had hitherto been my happy experience, and as I was faithful to manifested duty, would continue to be so, insomuch that all the fiery darts of the wicked one would not be able to pluck me out of the Divine hand. Here I felt the tribute of gratitude and praise to Almighty God, while I had very sensibly to feel the thorn in the flesh of which Paul speaks—the messenger of Satan.

8th mo. 1st. In making a little stand against the prevailing customs and fashions of many of my coevals in Society, (who are much in the indulgence of a careless and libertine spirit,) as well as from indiscretion therein, I am subject to a degree of persecution on that account, and having experienced for some days past much perturbation, anxiety and distress, I now feel quiet and peaceful, through the arising of Him who scattereth our enemies; and attended with something like an availing wish to put away the weight and the burthen, and to run with patience the race set before me: for my enjoyment and happiness does not seem to depend so much on outward circumstances, as on the bounty and goodness of God.

9th mo. 1st. In considering a prospect I have of leaving this place, and of going into the country to study physic with my oldest brother, I have seen and felt, in the opening of Divine light, that many unforeseen trials and afflictions await me; and great fear has possessed my mind, lest I should not acquit myself as a faithful servant of God, in the exercise of wisdom and patience. [He remarks at a later period] This opening was very fully realized, as will be seen in its place. And although I do not now much regret my going, and believe that it was permitted in wisdom, seeing the state I was in, from the weakness of the flesh; and do believe that much good came of it, in the way of religious experience and attainment; yet I have sometimes been led to think, that had I attended to the simplicity of the Truth, in the openings of it, and in its directions, or could I have

brought my mind thereto, I might have continued where I was, and have learned the book-binder's business, in addition to the apothecary's, and so probably escaped many of the sore exercises and trials which befell me afterwards; and perhaps have made my way in the world much easier. But the pride and ambition of my heart was then too great to stoop, as I then thought it, to such a thing. And perhaps nothing short of the exercises and distresses I was led through, could have humbled my nature—put me in a situation to have the scales removed from my eyes, and made me willing to follow the leadings of Truth, in the outward as well as in the inward, to the denying of self, and of the prince of the power of the air in all.

9th mo. 14th. On a visit to my relations—how pleasant and reviving to meet once more, where heart meets heart reciprocally dear! My heart expands and delights itself herein; but it seems like a pleasure almost forbidden to me. And I am again led to see that my enjoyment must be from a source Divine, and from the creatures only in the Lord.

19th. On a visit to a tried sister—felt a very near sympathy with her under her various trials, insomuch that my own seemed lighter than straw in comparison of what I felt for her. My feelings were so awakened on her account, that I could but travail in spirit with ejaculations and aspirations on her behalf, during much of the painful and deeply exercising week I spent with her.

10th mo. 14th. Received the following very sympathetic, prophetic and encouraging letter from my

dear friend, with whom I have spent many pleasant hours; and who seems to have had the most and the nearest religious sympathy with me of any one.

Long Plain, 10th Mo. 10th, 1802.

ESTEEMED FRIEND:

In near sympathy and affectionate regard, and love hard to convey with my pen, do I salute thee at this time, and have to acknowledge thy salutation of endeared friendship, which was truly acceptable and salutary. I have been led into near feeling with thee, in the prospect which thou art about to pursue; and may He who is the Comforter be with thee, dear brother. I believe He will, though thou hast to leave behind thee many near and dear connections and acquaintances, and to dwell in a strange land, almost alone. Yet He who loveth His own, is the same in every place, and will not leave them nor forsake them; but will be their God, and their Friend and exceeding great reward. And I believe He will be thine, and will keep thee in the hollow of His hand, and make thee an instrument of much good, though thou may'st have to wade as in the deeps, and at times, to walk as alone, where nothing outward can comfort thee, nor satisfy thy thirsty soul; but in due time He will arise for thy help, and set thee as in a pleasant place, and as with one formerly, almost spent, after a conquest, who touched the end of his rod in honey and tasting, his eyes were enlightened, and he felt himself strengthened and reanimated, so it may be with thee. Well, dear brother, let us be encouraged to put our whole trust in Him, and commit the keeping of our souls unto Him as unto a faithful Creator.

I saw thy mother at the quarterly meeting, and was in her company one evening very satisfactorily. She informed me thou expected to be at Long Plain the day of the quar-

terly meeting, (at Sandwich) which was a disappointment and a cross to my inclination, hoping to have had some more time with thee at our house, wherein we might enjoy one another in the love which first endeared us to each other; and like a parting season, as to the outward, our hearts might be more united and knit together in the everlasting Truth. If I should not again see thee, or have much opportunity with thee, thou may'st be assured thou hast the near sympathy of thy friend, who desires to share with thee in every dispensation allotted to thee; and may my heart go with thee and bear a part of thy trials.

In the flowings of that love to thee which words cannot convey, I take my leave of thee at this time, and bid thee affectionately farewell. I hope thou will write to me whenever thou hast time, opportunity and freedom. And do be encouraged, for the Lord is near all those who love and fear Him. Let not heights nor depths, things present nor things to come, nor anything so prevail as to cast thee down, and thereby cause thee to miss of the enjoyment intended for thee.

I was much affected on reading the above letter, feeling a divine breath to be in it, and was particularly struck with the expression, He shall "make thee an instrument of much good," and from that time forward entertained an apprehension that I should be called to the work of the ministry.

10th mo. 22nd. In bidding adieu to my friends of New Bedford, my heart is deeply affected. It seems like drinking the dregs of the cup of bitterness. I go, not expecting much enjoyment exclusive of that which results from a faithful discharge of duty.

CHAPTER V.

Saratoga 11th mo., 4th, 1802.

HAVE been here about five days, and now begin to feel a little composed. Many circumstances have tended to disquiet and trouble me—yea, to cast down, afflict and distress me, so that I have felt deprived of every human consolation.

7th. Visited by a Friend in the ministry, who spoke comfortably to me, and told me that I should be an instrument of use. But Oh! the distress and disquietude of mind remain to be very great; so that I go about weeping, and can scarce restrain myself from weeping aloud at times, and desiring death rather than life.

[This dispensation, though occasioned very much by outward circumstances connected with a change of residence from town to country—the loss of my former acquaintances, associations and friends, and finding nothing that could immediately supply their place—a change in social habits—some disappointment in the state and appearance of things in the country, &c., had a natural tendency to fit me for my new situation; to destroy all preconcerted plans of life, bringing me into the nothingness, and into the pliableness, wherein I could more readily conform to circumstances, and to the views and feelings of others, and have my nature moulded to my situation; and as this work was wrought in me, I was, in the order of Divine Providence, brought out of the dispensation and the affliction of it; but what-

ever part was from natural causes, and whatever from super-natural. I am satisfied it was all in the ordering of Divine Providence, and that God was over all in it for my good. I was much stripped of any sensible enjoyment of good for a long time; and this, together with my afflictions from without, conspired together to do away the puttings forth of pride and high-mindedness, and to keep me low before both God and man. But the anguish of this season will, perhaps, never be forgotten.]

12th mo. The clouds seem a little to break away, and my mind to acquiesce in my allotment.

1803, 1st mo., 1st. Another year has passed, which, to me, has been checkered with many anxieties and sorrows. Have often felt alone, and found no one to comfort me or to help me—heaven as brass, and earth as bars of iron—but all has worked together for my good. I have been supported under all, and often made to feel the renewal of a right spirit, and could not say at any time, that I lacked anything which would be best for me.

19th. Power seems given to the destroyer, as spoken of in the Revelations under the character of death, to kill with sword, and with hunger, and with death, (or absence of Divine Life, see vi. 8.) and with the beasts (or bestial nature) of the earth. Oh, my God, support me under all, and carry me through: stay me with flagons, and comfort me with apples; for I am sick of love, or because of my love to Thee! Enable me in patience to possess my soul, that so I may not take my flight in the winter season, or day of famine of the Word; for to whom can I go! Thou hast all power in heaven and on earth, and hast beset me behind and before, and hast laid Thy hand upon me. If I take the wings of the morning and

dwell in the uttermost parts of the sea, behold Thou art there.

2nd mo. 7th. I had thought that my irritable disposition and quickness of feeling were in a good measure overcome, but now have reason to apprehend that they were only dormant from want of excitement, or merely silenced by the prevalence of other dispositions in nature. Having the care of my brother's children, and the arduous and difficult task of schooling them in the house, I find myself in a situation for which I am not well prepared, and am exceedingly tried with a disposition easily provoked by their ungovernable activity; so that it seems necessary for me to labor very hard for a more radical overcoming of my nature than I have yet known, that my peace may not be so easily disturbed.

2nd mo. 9th. I see nothing desirable or good in myself excepting a feeble desire after enduring substance, heavenly riches, and a life of true holiness. I say with David, "What is man that thou art mindful of him, or the son of man that thou visitest him."

3rd mo. 4th. Take courage, oh, my soul, for God hath helped thee! And though vain be the help of man, yet we are sometimes made helpers one of another, and instruments of good one to another. For a considerable time past there has seemed to be none to help, nor could I find Him whom my soul loved; and I seemed to be nigh the situation of those who followed their Lord no further, from the hardness of His sayings to the natural part. My faith seemed almost spent.

5th mo. 1st. Received the following letter from my constant friend ———, and tho' I receive many others from my friends and connections, yet none seem to have the same divine influence on me that his do, tending to settle my mind in God.

Long Plain, 4th mo. 11th, 1803.

DEAR FRIEND AND BROTHER:

. Miserable as I am, I want to see thee; but as that is out of the question, must take up satisfied with the perusal and reperusal of thy acceptable communication, although an interview as heretofore, wherein we might a little unbosom to each other our little treasure as in days past, would be gratifying; but I endeavor to learn resignation, and to be reconciled to many things crossing to nature, though *providential.* Yea, may I learn, may we both learn, to be passive like the clay in the hands of the potter, or like ground prepared for the seed, that it may spring up and flourish like the garden of the Lord; that when the great husbandman and vine-dresser shall go down into His garden to see the fruits of the valley, and to see whether the vine flourisheth, and the pomegranite buddeth, He may make the same animating remark as formerly: "Or ever I was aware, my soul made me like the chariots of Aminadab." or my soul set me on the chariots of my willing people. Yea, may we be a willing people; then will he say, "Eat O, my friends, drink my beloved; yea, drink abundantly."

I have not time to write much, but my endeared love is to thee. Do write, as thou knowest it will be acceptable.

From thy friend who wishes thee well every way; and may the dew of the everlasting hills rest upon thee.

14th. When the Bridegroom is with us, there is no fainting, but a feasting on love. Let not thine hand spare nor thine eye pity, until thou hast brought forth judgment unto victory.

6th mo. 17th. The remembrance of the past affords no consolation; in the present I find much to disquiet and afflict; while in a prospect of the future, hope almost fails me. I have no friend to sympathize with me, or to whom I can impart my feelings, and find relief. One general gloom pervades; and my God only, of whose notice I seem unworthy, knows what my feelings are. May I learn to bear trials; and may Thou, oh, my God, my only Friend, availing Friend and Comforter! preserve me in thy fear and in thy counsel, cleanse me from secret faults, renew a right spirit within me, instruct me in thy law, and lead me in the way everlasting; and may patience have its perfect work.

I find that sufferings tend to break my heart and spirit in the things of this world; to wean me from the vain glory, pleasures and friendships of this world, and to open a door for a more intimate acquaintance with my God; but it seems a path or way of getting along, with which few are acquainted.

22nd. In justice to that kind hand which is over all His works, I may, and am bound to acknowledge, that a way is cast up to walk in peacefully, where there seemed no way. A little light has sprung up out of obscurity in a needful time, and when I was ready to say, none are tried as I am.

[It should be understood and borne in mind, in reading these extracts from my Journal, that I gen-

erally wrote when under the greatest trials and heaviest exercises of mind which I experienced, as a sort of relief to nature; and that there was but little notice taken of the many hours, and perhaps days and weeks, that might pass calmly and peacefully away; and also that my peculiar trials and afflictions arose rather from the sensibility and impatience of my nature, than from anything remarkable which I met with, or out of ordinary course, either from without or within—from the world or from the hand of God.]

6th mo. 25th. Twenty years of age. In the retrospect, I see much room for blushing and confusion of face. Many have been the seasons of great weakness, in which the divine principle of Truth and righteousness hath well nigh been trampled upon—many have been the bitter cups of which I have partaken, in consequence of a restless, aspiring mind; yet my heart hath often panted after the living water, and had occasionally, to partake thereof, so that my faith hath not at any time wholly failed me, and the Spirit in me hath interceded for me with sighs and groans that could not be uttered; and prayer, inasmuch as it is of the Spirit which helpeth our infirmities, and is for those things which our Heavenly Father knoweth we stand in need of, is availing, and strengthening to our faith; but the prayer of nature for self-indulgence, however importunate, I find availeth not.

8th mo. 4th. Were it not for the frequent renewal of a right spirit within me, what would become of me! Surely I must inevitably perish from the Lord;

for if the salt have lost its savor, wherewith shall we be seasoned? Surely not with grace.

14th. I have the glimmering of a prospect in business, at some future time, correspondent to my wishes. I have heretofore anticipated the period of manhood, wherein I should have to embark in business and in care, with a degree of dread; but now feel impatient for the time to arrive, in which I may make an effort for myself; and am inclined to think that the present period of life, is, of all others, the most trying to faith and patience, and doth most abound with slippery paths, and with afflicting circumstances. Here we lack experience, wisdom, discretion and self-command, when it seems as though we stood most in need of those qualifications; here all the sensibilities of our nature are awake in us, and alive to the objects of human desire; and here the divine plan for our future happiness, in the reduction of the creature, operates with its full force through outward circumstances, as well as through inward dispensations, on youthful sensibility, going to the taking of peace from the earth and substituting a sword.

A sigh often arises for social enjoyment, and domestic happiness; where heart meets heart reciprocally dear. Where pleasures are heightened by rebound; and pains scarce felt, they are so divided.

9th mo., 4th. Truly it is not in the tongue of the learned, nor in the pen of the ready writer, to give an adequate knowledge of the mystery of godliness, or of the exercises attending the humble traveler Zion-ward. This is only to be obtained in the line of

blessed experience, in the school of Christ. So Christ said to his disciples, "Blessed are *your* eyes for they see; and your ears for they hear." And that, "To you is given to know the mysteries of the kingdom of heaven."

I feel increasingly sensible of my own nothingness and entire inability to do any good thing. Still my faith in the sufficiency of Divine grace continues. Jacob obtained the blessing by wrestling through the night until the break of day; and Abraham was not exempt from trials, even when he was offering sacrifices. The fowls of the air, deep sleep and an horror of great darkness beset him there.

10th mo., 1st. After a visit of a week or more to a brother in Danby, feel, on returning to my cares and studies, as usual on such occasions, much unsettled in mind, and find it very hard to bring it to my circumstances and way of life. It was a pleasing gratification to visit a brother whom I had not seen for several years, and to acquaint myself with his family, and place of residence, which I had never seen, and could not fail to elevate me above the level of my daily walk. But on a review, do not find but that I was preserved in a good degree of innocency and circumspection, agreeably to the prayer of my heart on going. The Society in that place seemed in a state much to be lamented. Many appeared intoxicated and drunken with a worldly-minded spirit, and a coveting of riches, and these were ready to stone those who would not bow down to their idol, but were bound to testify against it. Oh, how doth an inordinate love of riches, and pres-

ent gain, blind the eyes, darken the understanding, and destroy the religious sensibility of all who are overtaken therewith.

CHAPTER VI.

1804. 3rd mo., 25th. How often do I feel as a bullock unaccustomed to the yoke; flouncing about, and striving to find some way of escape; some other way than that of self-denial, in the cross and in the yoke of Christ. The colt is not yet fully tied to the Vine, neither have I yet learned hardness, nor am I yet weaned from the breasts of consolation, so as to rejoice evermore and in every thing to give thanks.

4th mo., 8th. The winter season seems measurably over and the singing of birds to have come. Redeeming love seems near, and at seasons to make me as the chariots of Aminadab. For some time previous to this, my faith was so weak and my enemies so powerful, that I feared a total separation from the commonwealth of Israel. My hope to the contrary rested on the goodness of my Redeemer as formerly experienced, and on the uprightness of my intentions.

14th. I sometimes feel a wish not only to be wholly redeemed myself from the earth, so as to have every thought brought into captivity to the obedience of Christ, but also that I might be made useful to others, and an instrument of turning many to righteousness. I have seen that my safety and happiness depend on a firm reliance on Divine

power, and the cry of my soul is, "Let the guardian Angel of Thy presence encamp round about me continually, and sound the alarm when danger is near; let Thy banner over me be love; keep me in the way I should go, and let not sin come near me to grieve me. Thus conduct me through the slippery paths of early age, O Lord, my Saviour and my King!"

6th mo. 25th. Twenty one years of age! In this world there seems little else than anxiety, disappointment and trouble. Well might Solomon say' "All is vanity and vexation of spirit." An occasional foretaste of heavenly joys, is about the sum of all the happiness I have yet enjoyed, and it seems strange that I should be so forgetful of the past, and so unwise as to admit a love for that which is so deceptive and so misleading; but my nature is not to be changed or controlled by itself by mere human effort. This is the work of God in us and for us. I ardently desire to be more liberated from earthly ties—from the love and friendship of this world—from its vain glory, and from the enchantments that are in it; and that, not merely on particular occasions, but at all times, and on all occasions, as an attainment that may go with me through time.

7th mo. 1st. I see the necessity of continual watchfulness, especially when in the company of those in whom the arising of Truth is evidently suppressed, or disregarded. Here there is great danger of being leavened into the pharisaical nature, into the deception, and into the transgressing spirit, which is above the simplicity of the Truth as it is in Jesus.

I also see the necessity of laboring for a settlement in the blessed Truth — an establishment on the immovable foundation. the Rock of Ages, that so neither heights nor depths, principalities nor powers, things present nor things to come, may ever be able to move me. At present it is safer for me to dwell much alone, and retired from the world; for I am not able to bear much intercourse with it; its pleasures and vain glories, as a fire, directly kindle upon me. The pleasing affability of the world directly draws me out from my rest and center in God, and from the foundation, which as it is kept to, will support under all the vicissitudes of life. In retirement I am enabled with most success, to maintain the frame of mind that is most favorable for intercourse with my God, in which I can with confidence beg for preservation and direction at the throne of Grace; that all may be done to the glory of God and peace my own mind.

I can scarcely believe, or realize, that I have arrived at the years of manhood, continuing to feel the imbecility of a child; but it is a source of some satisfaction and encouragement to me, to believe that I have endeavored to walk acceptably before God from my youth up; and that I have endeavored, tho' in much weakness, to do what I could. The attainments which I have made seem very small indeed; yet, inasmuch as they open the way for something further, I highly prize them. At this time as well as many others, I feel desirous to be brought forward and qualified to take a part of the burthen, exercise and labor of the day, as it regards the

Church, and thus come up to the help of the Lord, and to be dedicated to Him, and to His service as Samuel of old was.

7th mo. 17th. I have long believed that there were those who were enabled to feel the state, and discern the spiritual standing of others, as they were given so to do, though was never aware of any such qualification or gift in myself; but from an occurrence this day, and from a recollection of some former sensations, I am inclined to think that there is something of this qualification in most, if not all, who are led of the Spirit, and instructed of Him, and that it is a gift or qualification of the Spirit, that is gradually attained or grown into.

26th. Oh, the disquietude and affliction of a mind alive to the circumstances of time, elated or depressed by all the trying incidents of life! On hearing that we are soon to be visited by a ministering Friend from New Bedford, how is my heart enraptured and my quietness disturbed!

29th. Ann Alexander in a religious opportunity, expressed a near sympathy for some present, and said that her mind had been occupied much of the time of our sitting together, in a remembrance of the situation of Gideon, when the angel of the Lord found him threshing wheat beside the wine-press to hide it from the Midianites; and thus far, with its application, I felt it to answer my present condition and engagement. She further spoke of Gideon in breaking the pitcher &c., which impressed me as an experience which I might attain to, at some future period. She

spoke encouragingly of his success when going in the name of the Lord &c.

8th mo. 1st. A. A. in a public testimony at meeting, expressed a belief that there were present among the children, those who were under the preparing hand of God for His service, who should "Teach Jacob the law, and Israel the commandment, and put incense before the Lord." This part of her communication I felt in the covenant of life, to the tendering of my spirit in a wonderful manner.

12th. Stephen Grellett in a season of retirement, told me that the Master had come and called for me, and encouraged to faithfulness, apprehending that I might be led yet further in the way of the cross. Return unto thy rest O, my soul, for thy God hath dealt bountifully with thee! The travail of my spirit for the sympathy of Gospel ministers has now been fully answered; I can say it is enough.

30th. Visited Wm. Cary, with a prospect of living with him, and eventually joining him in business. He is a practitioner of physic, and is in the line of the ministry—professes a willingness to get clear of the practice, and to depend on his farm for a living. He is a very sociable, quick-witted and ready man, so that the prospect, outwardly, of living with him seems pleasant and desirable; but why I know not, I was exceedingly distressed, humbled, discouraged and brought low, in the prospect of joining him, and I was made willing to give it up, and to remain where I am until something else should offer; but after awhile the burthen (which I could by no means remove myself) was taken off, and I felt peaceful

and quiet; the clouds seemed to pass over and a little hope to spring up. [This was no doubt a merciful preparation, in some degree, for what I afterwards found, and had to experience while under him, as will be seen in its place.]

9th mo. 5th. Never more sensibly and forcibly felt myself clothed with the spirit of heaviness and of secret mourning, than at the present time, tho' I can attribute it to no outward circumstance or cause.

22nd. In a season of religious retirement, Mary Barker told me that I should be led yet further nto the wilderness, where afflictions would await me and the valley of Achor would be a door of hope, and that through all I should be cared for, and eventually, my peace multiplied. In hearing of it my soul was truly serious and humbled, under a full persuasion that it was the word of the Lord unto me, and that I should know the fulfilment of it. It is what I have seen necessary for me, and been led to ask for. May Thy arm be underneath, and in the time of extremity cause the destroying angel to be stayed, until I receive the seal of adoption. May the wine and oil not be hurt, and, if consistent with thy will, suffer me to fall into thy hands, rather than into the hands of men; for Thy mercy endureth forever!

30th. I go heavily on my way, yea, *softly*, for the distress that is upon me. For many days I have felt this deep distress upon me, and can assign no cause for it.

CHAPTER VII.

10th mo., 17th. LEFT Saratoga to take up my residence with Wm. Cary. I feel the ties of affection and of near sympathy towards some I leave behind, undissolved; but cannot feel much regret at leaving a place in which I found so much affliction and so little to endear it to me.

Newtown (Half Moon) 11th mo., 1st.

Thus far my outward prospects seem agreeable, and I enjoy a degree of contentment and satisfaction. I here have the care of the doctor's children, and pursue my studies with him.

12th mo., 18th. A short-lived happiness indeed! I now find myself in a vale of tears. Much cause do I find for tears, from the inward exercises of my mind, and many are the tears that involuntarily escape me. I am almost continually under the pressure of a heavy burthen which I cannot at all remove; and were it not for a comfortable hope that my sighs and groans are heard of Him who is over all, I must apparently sink under it. I dwell much alone and keep silence; for I find none to whom I can impart my burthen, or unbosom myself. My daily cry is, Lord be with me, carry on thy work in me, and give me wisdom that I may give no offence to any.

1st mo., 18th 1805. Extreme faintness and weari-

ness, as well of body as of soul, are my constant companions; so that I have scarce ability to attend to my temporal concerns. I cry, "Woe is me, miserable man that I am!" and appeal unto God as a witness to the uprightness of my intention, and to my integrity; and in spreading my complaint before the Lord, I say, "Strengthen me that I may run and not be weary, walk and not faint." In the language of David I may say, The sorrows of death compass me, and the pains of hell get hold upon me. I find trouble and sorrow; deliver my soul from death, mine eyes from tears, and my feet from falling. (The *death* here spoken of, is not that of the body, but that which stands in opposition to divine life—the life of the soul in God.)

I labor for patience under my exercise, and comfort myself with a belief, that I now live from day to day without condemnation or sinning, and that the Lord is at work in me, weaning me from the world, laying waste the strong man, and bringing me more and more into the order of His providence concerning me.

2nd mo., 3rd. My burthen now seems lighter, and to be passing off, having at length found opportunity, which I improved as with my life in my hand, to impart some of my concern to —— ——, on whose account principally, (as well as for my own improvement) I have been thus burthened and exercised for these three months past. He seems to have gotten off that holy ground on which he once stood, and to be insensible of it, or unwilling to know it, and to submit to the flaming sword of the Spirit, that the transgressing nature, which has been suffered to get

up, may be slain. He has still exercised his vocation in the ministry, as it is to be feared, without a right qualification or preparation of heart, to the drawing a company of the weaker sort around him, to the great burthen and distress of the living, and to the locking himself up and making himself secure, as was expressed, with the curious key of nature. Dear D. Haviland was made instrumental in relieving me, or in opening my way for relief.

3rd mo., 6th. The heavy burthen is taken from me, whether the individual on whose account I bore it, (in part at least) has taken it or not. I now find but little to do.

I now feel nothing in meetings of the circulation of the mighty power of God, which, while under burthen and distress, used often to shake and tender my spirit, and my body too, in a wonderful manner, so that I could scarce refrain from weeping aloud, and crying aloud in my fervent intercessions with the Father; but in my solitary approaches unto God I feel His love to be towards me, strengthening me to go on my way rejoicing, praising Him for His great and marvelous works, in leading me through various dispensations of His unerring wisdom, through which I became enlarged in the liberty of the Truth.

[The above experience in meetings was, no doubt, from a spring of Gospel ministry in and through me to another, or to others, in the life and power of it. Thomas Story, I find, speaks of a similar experience for a year or two before he had anything to say in public.]

10th. Had I a few agreeable companions, think I

could spend my days here very comfortably and contentedly; though as it is, cannot but wish way might open for my departure out of this land, but now feel bound to my present abode.

4th mo. Good is the Lord can my soul say, He giveth His children burthens to bear for their own improvement, as well as for the good of others, and in due time speaks comfortably unto them. Now I do not find much to do but to guard against lightness. I often ardently desire greater attainments in religion.

Received the following sympathetic letter from my kind friend M. Franklin, who has been in the country since my residence in it, and with whom I formed some acquaintance, which it was not hard to do with our dispositions for social intercourse, and interchange of views and feelings.

New York, 3rd mo. 8th., 1805.

DEAR FRIEND:

Thy very acceptable letter of 12th mo. 21st. 1804, only came to my hands a few days since. The kind feeling, and tender expression of thy regard was truly grateful to my mind. Indeed my friend, I often, very often find myself in such a state of deprivation and desertion of all sensible enjoyment of the Divine presence, that the solace of brotherly sympathy is rendered peculiarly precious. So far am I from giving an answer to thy query in the affirmative, "Canst thou rejoice always?" that I fear this sheet will be little else than an Ezekiel's scroll, written within and without with lamentations. For some cause not yet fully known to myself, my dwelling is very much in a barren land, where there are few springs of water to slake the thirst; so that in the bitterness of my heart I

am at times ready to cry out with the Psalmist, when I see with an eye of faith the good things laid up in store for the truly faithful and upright in heart, but am not allowed to partake; "How amiable are Thy tabernacles, O Lord of hosts; my soul longeth, yea fainteth for the courts of the Lord; my heart and my flesh crieth for the living God. The sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars O Lord of host, my King and my God." Thus sincerely I desire to hold on in the christian travel, and to make strait steps with my feet, believing that in due time we shall reap if we faint not.

I am not disposed to think it necessary for every one to pass thro' the many fiery trials which have been allotted me, and which the bodings of my mind tell me, await my future pilgrimage. When we have deviated very far and wide from the reproofs of instruction, and many times crucified the Son of God and put him to an open shame, we must pass through many fiery ordeals to have our sin purged, as well as to fill up our portion of suffering for the body's sake, which is the Church. And indeed I am inclined to think it best for us to have a portion of suffering attend us in our peregrination through this transitory abode; for there is such an aptitude in the human mind to take up a false rest, to sit down short of the summit of perfection, and to become satisfied in our present enjoyments and pursuits, that it becomes necessary to break our hold by crosses and afflictions, which induce the poor mind thus tried, to seek its enjoyments from a more stable source, and thus to appreciate the sentiments of Young—

"His hand the good man fastens on the skies
And bids earth roll, nor heeds her idle whirl."

His hopes and his delight are fixed on heaven and heavenly things, and tho' all the combined powers of darkness should

rise up in battle array, brandishing their weapons of war with hostile and menacing views, he may look on them with an eye of indifference, and defy their power, while he possesses a lively, active faith coupled with obedience. But methinks I need not say much to my friend J. O. on the subject of the christian travel, believing he knows the way as well or better than myself, yet I am aware that we may sometimes be made instrumental to stir up the pure mind by way of remembrance.

I have often thought of thee my dear friend, since the interesting week I spent at Saratoga. I am convinced thou art one of those who have been often preciously and eminently visited by the Father's condescending love, and I have, and do at this moment sincerely crave thy stability in all righteousness—admit no undue discouragement—seek retirement at times and seasons, when the soul feels as though it wanted to pour out its petitions to the throne of Grace, or to sit in an humble reverent sense of his greatness and overruling providence; and at times when liberty is felt, vocally supplicate His immortal, adorable Name for strength and preservation to bear up under every allotment of His unerring providence, and that thy faith may not be shaken; but that it may remain firm and immovable, even a living active faith in his adorable goodness and providence, and in His dear Son our blessed Redeemer and in the sacred scriptures. It appears to me that while our faith is firmly fixed, we can never entirely fall away. We may commit indiscretions when off the watch, but conviction will soon follow, and our faith in Christ will wash away our sin, and in the right time we shall find acceptance in the Divine sight. Don't be discouraged if thou should sometimes find thyself in a waste howling wilderness; I believe thou wilt never be left there; but, as thou art con-

cerned to keep thy eye to God alone for help, He will give thee thy vineyards from thence, and the valley of Achor for a door of hope, so that thou will have to adopt the language of the just to the ancient land; "Spring up O well! sing ye unto it; my Beloved hath a vineyard in a very fruitful hill, my Beloved is mine and I am his, he feeds among the lilies." Keep to thy true guide, and mind thy present business; exercise charity and do good; seek peace and pursue it; so shalt thou find thyself in a large place, even a place of broad rivers and streams, in which shall go no galley with oars, nor gallant ship pass thereby. My paper is nearly run out, and I must leave my love and good wishes with thee, and bid thee affectionately adieu.

M. FRANKLIN.

9th mo., 1st. Human nature seems still much alive in me, and to rise as soon as the burthen is removed; so that I am often troubled therewith, and my cry unto my Redeemer is, spare not, allow no respite for nature to gain strength in me, for I long to be united unto Thee in a still closer union. How long wilt Thou not be avenged on my enemies?

10th. My outward prospects here are closed up, and I feel released, or no longer bound to this place. W. C. having been somewhat headed in his career of of self-gratification and aggrandizement as a public character, and not settling down to let the judgments of the Lord pass upon the transgressing nature, and then abiding until brought out by the power of an endless life in the ministration of justification, as he ought to do, has turned his attention to the saving and accumulation of wealth, and given his whole strength to an other beast which reigns as a second

king in him, and nothing can stand before him. I feel much anxiety and disquietude in looking for a change of residence, yet very desirous to move under the direction of heavenly wisdom, and in all my movements and undertakings, to stand approved in the Divine sight.

12th mo., 20th. For some months I seem to have lived as without God in the world, so shut up and without His life-giving presence, that I can only say Lord have mercy on me, and so preserve me that at thy coming I may be found waiting. The time draws near in which I am to leave this place. My cry on this account is, "Lord remember me and cast up a way for me, even as Thou hast heretofore done."

CHAPTER VIII.

Saratoga 2nd mo., 1st, 1806.

My brother being about to leave this place, and Friends' school being destitute of a teacher, it seemed best for me to relinquish my own plan of procedure and to return here, with a view of taking the school, and attending to what practice may offer, if any.—

To look any other way seems like fleeing from the presence of the Lord, and putting myself out of His kingly protection. I was confirmed that it was right, though very much in the cross to my natural inclination, for me to return to this place and pursue the present prospect, from the testimony of a Gospel minister, who was drawn to attend our meeting, and who urged the propriety, safety and great advantage, of our being willing to be turned about and led in ways that we know not, and indeed would not, saying, that by thus acquiescing in the pointings of Truth, we should be likely to escape the snares of the enemy, reap the most advantage to ourselves, and be in a situation to do the most good to our fellow-creatures; and that peradventure some might derive a satisfaction from it, in a way and from a quarter, they looked not to. I felt the communication as addressed to me in the power of divine life, to the tendering and breaking of my spirit—I had made up my mind to go

in an opposite direction. This place never looks very pleasant to me in the outward, and I cannot but hope to be released from it ere long.

2nd mo., 12th. Mary Newbold attended our meeting, and at the close of her communication, spoke of having felt ardent desires raised in her, that true testimony-bearers might be raised up in this meeting, who might be qualified to say to others, "Come follow me as I have endeavored to follow Christ." She spoke of the promise to those who hunger and thirst after righteousness, that they should be filled; and also of the success of David when engaged for the Lord. Thus was I again baptized as with the Holy Ghost; for as she spoke these things the Holy Ghost fell on me as at other times.

27th. From my feelings and state of mind, I was led to think that in future, I should no more feel a life in gayety and cheerfulness, or in any earthly pleasures; but alas! how little do I know of the counsel of the Almighty, or of His ways and dealings with the children of men; or how long I may continue to feel a good covering, and the seasoning virtue of Grace when favored with it. As the wind bloweth where it listeth, so doth the Spirit, and no man can retain the Spirit contrary to its course; for as soon as I had gotten through with the above conclusion, I found myself, to my great surprise, in the air, as a vessel without ballast; and so light of heart, and destitute of concern about anything whatever, and also attended with such a flow of animal spirits, that I could scarcely keep within the bounds of moderation and decorum.

3rd mo., 10th. Returned from a visit to my former abode at Half Moon. Previous to my going, I was led to desire to feel my mind so shod with the preparation of the Gospel, that I might enjoy profitable intercourse with some there, who are preciously near and dear to me, and with whom there is an honest concern and travail of spirit, to stand approved in the divine sight. On my way, having some dealing with a man of the world, I apprehended that he took undue advantage of me, and imposed upon me in his charges for doing a trifle to my watch, and under this apprehension I was ruffled in spirit; but as I endeavored to be angry and sin not, I felt, to my humble admiration, a breath of divine life to strike me, and to calm, sweeten and settle the whole man. Thus was I again instructed that God looks at the heart and intention, and not at the variation of animal feelings, while there is not a giving way to them. The evening passed pleasantly away. On the next day I was plunged into a state of indescribable suffering and distress of soul, far greater than I had ever before known. I here saw that it was of the Lord's mercies that we were not consumed every hour, and that the adversary is not suffered to overwhelm us with the floods of his malice. It was truly a day of days not soon to be forgotten; for in addition to as great an exercise as I ever before felt, if I judge aright, satan was let loose to buffet me. Under the dispensation I retired alone, I walked, I kneeled, I lay down, I wept aloud for the distress that was upon me. I spoke a little to dear R., for whose welfare and encouragement I had long felt a deep interest and

travail of spirit, and manifested my distress to her.—I prayed unto my God, who at length heard me and relieved me a little; but not till I was reduced to a state of as great self-abasement as I could well exist in. When I inquired for the cause of this so unusual, and to me unheard of exercise, it seemed to rest with me that this was the portion of the preacher; then I thought that preachers have baptisms peculiar to themselves, more painful and reducing to the life of the creature, than what are allotted to any other class of people in the Church. I felt a pity for them, and my nature shrunk from such an undertaking, saying if this be the way in which we must go, I pray thee have me excused; but still feel jealous that the Lord is instructing me for this work.

As I closed the last sentence in the foregoing account, I was forced to lay down my pen, feeling the mighty power of God upon me as I never before had, and in a manner that I had no previous conception of. It *compelled me*, I may say, to utter words aloud which were not of my own conceiving, or previous thought, for they were propelled or forced from me, by a supernatural power addressed to my physical powers concerned in articulation, rather than to the will, mind or thought. Utterance was effected by *spasmodic throws*. As I gave utterance I found relief, and in obedience to the several impulses, I spake some words with less than the original force of the impulse. As I gave utterance to one sentence and cleared myself of it, the impulse gave rise to another, and so on, till I got through. The words and sentences I uttered were nearly as follows:

"It is thy power O God! I know it to be so.—There is no other God beside thee in heaven or on earth. Thou hast done much for me, and now thou requirest that I should do something for thee, through thy power. Many there be who know not thy power, and many there be who know not so much as they might know. As thou said to me when a child, so thou now sayest, thou wilt make of me a chosen vessel. I shall have to teach transgressors thy judgments and Israel thy law, and to put incense before thee. Thou knowest that I am but a child, and have no friend on earth to counsel or succor me, therefore do I rely wholly on thee; keep me in thy holy keeping. Many there be who go forth to the injury of thy cause. As I have said in my heart for many days past, so I now say, unite me unto thyself in a more pure manner than I have heretofore been. This is but the beginning of the display of thy power upon me. Thy wrath will be upon me if I disobey thee; and I know there is no place for me but in serving thee; but in this I shall find peace. I need but little of this world. Satan will be let loose to buffet me, but do thou limit his power. Keep me in the hollow of thy hand; be unto me my all in all, my counsellor, instructor, friend and father; supply the place of all outward help. Let me not dishonor thy name, but if thou requirest me to go forth in thy cause, enable me to go in thy power and in thy might. Be with me continually, and not suffer me to be tossed as from mountain to valley; but keep under the influence of thy good spirit, that my life and conversation may afford peace to myself, instruction to the

people among whom I dwell, and praise unto thy name; Thus shall I have to speak of thy goodness."

Perhaps the last paragraph or two was uttered more from the state of mind which the exercise brought me into, than from the powerful impulse which produced the others; but the remarkable manifestation of divine power which I here experienced, taught me the nature of that power which formerly wrought miracles, and is still as able to do it as ever. It was to my apprehension, no less than the self-same Almighty power which alone can work miracles. It seemed to me that the same power applied to a stone, as Christ said, would have caused it to cry out; would indeed have opened the blind eyes or unstopped the deaf ears. Many of the sentences were uttered entirely independent of the will other than as the will obeyed the impulse, and were propelled in such a manner, that the breast and parts concerned in articulation, remained tender and sore for many days. The circumstance was far more remarkable for the power which attended it, than for the matter spoken. [He remarks at a later period] The account as above given, is no doubt very correct, and the views respecting it just; but I now apprehend that every Gospel minister must experience more or less of the same divine power, in order to be baptizing to the people. And indeed, as there is but one God, so there is but one supernatural and divine power, the same in all and through all, in nature and efficacy, differing only in manner and *degree*.

11th. Having spent the day under great exercise of spirit, after concluding my school, and sitting down

to wait upon the Lord, I again feel his power to arise in me, or upon me, causing me to cry out on behalf of myself, and on behalf of the family with whom I dwell. I said, O Lord, I am a child, but unto Thee do I offer all my faculties of body and mind as a free-will offering, I pray Thee accept of them.

12th. This day I also felt the power of God upon me causing my body to shake, and my voice to be lifted up; centering my mind on God in great humility of soul and reverential awe. Now I find relief and satisfaction in vocally addressing the throne of Grace. Heretofore it has been otherwise with me; for the power and motion being weak, my attention would be diverted from the feeling sense to the words, and to the arranging of them.

13th. In these days I feel great weight upon my spirit, and wish to live retired from every human eye; to keep still and centered in God, that I may be further instructed of Him. I now feel a near sympathy with the sufferings of Jesus Christ when on earth. Surely he was touched with a feeling of our infirmities, and felt every woe and every sorrow and grief incident to human life. How moving to every tender feeling of the heart, to behold Him when about to be delivered up, and His soul became exceeding sorrowful even unto death!

15th. My soul is truly that of a little child, contented and satisfied in the arms of its affectionate parent, and knowing no language but that of cries. My spirit often cries unto its Heavenly Father for preservation and protection. In my vocal supplication to Him this day, many things respecting His

children and His gracious dealings with them, were instructively opened to my mind--how He brings them through great tribulation, unavoidably dependent on a death to the life to self--how we become His children by adoption, and how He encamps about these, suffering nothing to harm them—staying them on Him, supporting them under trials, and enabling them to labor in His vineyard for the good of souls. I can merely hint at the opening; for I have not power to do the feeling of it justice. I feel much for the militant Church, and pray for it as for myself. O! what a precious state it is to dwell under divine favor, desiring nothing but the love and good presence of God our Heavenly Father.

16th. This day until evening, I felt so released from all weight upon my spirit, that I was afraid of straying and getting wounded; but at my evening offering, I felt divine virtue to arise, and to enable me to pray that my life might be taken, rather than I should live unto myself after the flesh, or for any other purpose than that of serving God and benefiting mankind.

17th. Feel centered on the source of all good; and find here a large field for contemplation. I say, with David, "Awake psaltery and harp, I myself will awake early."

18th. Be not too solicitious for the enjoyment of divine favor, O my soul! but serve God with sincerity and uprightness of heart—more from gratitude and a firm reliance on Him, that He, who is the Judge of all the earth, will do right, than from any creaturely views to the reward. Many stars of the

first magnitude have fallen from their heavenly place, probably from creaturely exaltation in the experience of divine favor. This is a day of favor and of vision to thee, not likely to continue long. As thou art faithful doubtless thou wilt have to experience many sore conflicts between the flesh and the spirit—many baptisms similar to those with which Jesus was baptized, and bitter cups like those, of which He drank—but fear not, the Lord is with thee, and will be with thee through all unto the end, though thou may have painful struggles to keep so united to Him, as at all times to feel His supporting presence.

19th. In our meeting I apprehend that I felt a dark Egyptian spirit to prevail over the seed of Jacob, bearing it down and keeping it bound as in chains; and I thought I should have to lay it to heart and to beseech God with prayer and fasting to arise and deliver.

20th. Under a renewed qualification, in my silent retirement, I prayed in secret for the children whose tongue might cleave to the roof of their mouth for suck; for the honest enquirers who might attend our meetings; and for those who are as the dry bones of the valley, that they might yet live; and that the Egyptian spirit might be plagued as formerly, until it should consent to let the true seed of faith go free. I offered myself as a burnt-offering for the sins of the people.

22nd. I now realize what Moses felt, when falling on his face to the ground, he cried unto the Lord on behalf of the people; and when he bore the burthen of all his people. I wept aloud under a sense of the

deadness, formality and worldly-mindedness of many in Society, and am ready to conclude with the Prophet formerly, that all flesh have corrupted their way before the Lord, and that no one hath believed the report. I feel an ardent love for my fellow-beings and for the prosperity of Zion in this part of the foot-stool.

25th. Weeping is my daily companion and exercise; so that I am afraid of offending my Heavenly Father. Yet how can I refrain—I dare not shake off my burthen, nor forget my complaint; and the only relief I find, is in this crying before the Lord. I literally cry without language, and like David, pour forth my roaring as the water, under the weight of the load. I say with Moses, "How can I bear the weight of all this people," since I am but a stripling and the weakest of my father's family. I have none to hold up my hands, to speak comfortably to me, or to divert my attention from unprofitable sorrow; none to take counsel of but Thee, O my God. I have given up all, and now I offer my life also, a willing sacrifice; for my life is not dear to me at all.

26th. A respite from burthen.

4th mo., 2nd. Great emptiness and poverty of spirit. I say, I have put off my coat, and the shoes from my feet, how can I put them on again—I have left caring for things of this world, how shall I enter into it again. Be with me, O my Heavenly Father, and not suffer me to be wounded by any of the darts of the wicked one. I mourn over the multitude who have not God in all their thoughts, and who seem scarce to know whether there be such a thing as the Holy Ghost.

7th. I now very sensibly feel the saddening effects or influence of the accuser of the brethren, who reproaches my sins and magnifies my offences; so that I am cast down and at my wits' end. I acknowledge my transgressions, short-comings, and my many weaknesses and frailties, and pray unto my God, whom I would gladly serve both day and night in His holy temple, to heal me and not suffer me to be afflicted beyond measure.

8th. At present I feel much weaned from the world. Having felt much satisfaction in reading the Journal of John Woolman, I see that the friendship of this world is enmity against God, and that I am not to seek great things for myself, but to study to be contented with that mode of life which may be cast up for me, and is found to stand in the counsel of God respecting me. I need not be anxious to accumulate worldly riches.

9th. I would that my will might be made wholly conformable to the Divine will; and if consistent therewith, that I might be made an instrument of good to others.

11th. Greatly moved in perceiving that it doth not comport with the divine plan in bringing sons to glory, to destroy or *over-rule* moral agency, by *imposing* salvation upon us—and I was troubled when I saw in the vision of light, how many poor souls there were who rejected the means of happiness, disregarded the terms, the way, the truth and the light, and thus "oppose themselves," as the Apostle expresseth it.

13th. I think sometimes that I shall be swallowed

up of overmuch sorrow; for I seem almost beside myself, and with Job of old, desperate. Mine eye runneth down with water, mine heart is afflicted, my strength faileth me, my flesh is sore, my stomach refuseth meat, and mine eyes will not accept of sleep; for my exercise is heavy upon me; and the valley of Achor is my only door of hope. What can I pray for on behalf of the people, since God hath already done His part. Why am I permitted to see and feel things which I cannot help? In spreading my complaint before the Lord from day to day, I feel secret healing and support.

19th. Comforted in feeling the application of the language to the disconcerted and complaining son. "Son thou art ever with me, and all that I have is thine."

20th. Feeling as did Nehemiah, when, on viewing the situation of Jerusalem, he sat down and wept and mourned certain days, and fasted and prayed before the God of heaven. I endure the burning of the Lord's fire within me, without liberty to move a finger in rebuilding the waste places of the city. I seem as a sign to the people, and to preach to them with tears and a mournful countenance, rather than by words. My secret petitions are often put up on behalf of the little band of faithful militants enlisted on the Lord's side, that they may be supported and preserved from harm, not suffered to turn their backs in flight, nor yet to perish by the hand of the enemy.

21st. This evening the Lord showed himself to me in *terrible majesty*. Then I said with one formerly, I shall die because I have seen the Lord's face.

Great fearfulness took hold of me, and I remembered it was said, the stars are not pure in His sight, and that His angels He chargeth with folly. I marveled that I had ever presumed to think of declaring His Name among the people. I remembered my sins, (or frailties) and my impurity lay open before me.—Great horror seized me, and I said, "How can I make atonement for sin, or how can I endure the Lord's fire to burn up the impurity that still remaineth. How dreadful is this place, and how dreadful the rashness of those who presume to speak in the name of the Lord, and the Lord hath not sent them. How shall I ever dare to open my mouth for thee, O Thou, who art terrible in majesty, fearful in praises, doing wonders, lest I be consumed of thee!" In much fear and trembling I prayed, that although I had been altogether in darkness and error heretofore, yet that my offences might be passed by, and that I might begin to serve my Maker acceptably. Then the vision passed away, and in the conclusion it rested with me, that my God was disposed to cleanse and refine me, by the various manifestations of His mighty power in and upon me; and also to acquaint me with Himself in His various appearances to the children of men.

22nd. Feel supported under a belief that all the dispensations of divine providence to me, will work together for my good, though I do not so clearly see how, I feel disposed to exercise patience and quietness, while I endure the fire of the Lord upon me. It seems to me that no new thing hath happened to me, but that this is the high-road to the kingdom.

[In those days I had divine openings respecting the states of some individuals, and was concerned to write to them agreeably to the opening. These letters, I found afterwards, had a very tendering effect on the minds of those to whom they were addressed. I wrote one letter to a girl about twelve years old, and gave it to her mother to read to her at a suitable time. I was informed that when it was read to her, she was so overcome with the divine power that accompanied it, that she could scarcely attend to the matter for weeping. I spoke a few words to some individuals, as I had openings thereto and thought it required of me—not in a preaching way, but in great simplicity—and I found it produced much tenderness and nearness towards me, in those to whom I thus spoke, and it never failed to produce greater incomes of peace, and flowings of the Father's love towards me, than I ever experienced for any other act of obedience; and that too when I looked not at all for it, and might not be in a situation to witness it till some time after. It was not very often that I had anything to say in this way, and the letters, I think, did not exceed half a dozen.]

25th. Now it is that I find myself in a waste howling wilderness, a companion to owls. I feel dejected under an apprehension, that I must experience the furnace to be heated seven times hotter than it has been wont to be; and that I must continue in it a great length of time, before my nature will be changed and made to live to God. With Job I have greatly feared afflictions, and hoped by faithfulness to have avoided them; but my Heavenly Father

loveth me, and therefore he chasteneth me, or purgeth me, that I may bring forth more fruit, choosing that I should serve Him from a pure heart, rather than from any fear of rebuke. My state and experience seem much like Job's when he was deprived of all his outward substance—all that his natural affections were placed upon—and was sorely afflicted within himself; so that I bewail myself in his language, and say, "Why is light given to a man whose way is hid, and whom God hath hedged in? My sighing cometh before I eat, and my roarings are poured out like the waters. Oh, that my grief were thoroughly weighed, and my calamity laid in the balances together.—That it might please God to destroy me, then should I yet have comfort; yea, I would harden myself in sorrow; let him not spare. What is my strength that I should hope? Is my strength the strength of stones; or is my flesh of brass? What is man that thou shouldst magnify him, and that thou shouldst set thy heart upon him, to visit him every morning, and try him every moment. Why hast thou set me as a mark against thee, so that I am a burthen to myself? Why dost thou inquire after my iniquity, and search after my sin. If I say I will forget my complaint, I will leave off heaviness and comfort myself, I am afraid of all my sorrows, I know that thou wilt not hold me innocent. Why hidest thou thy face and holdest me for thy enemy? Thou writest bitter things against me and makest me to possess the iniquities of my youth. When I looked for good then evil came upon me, and when I waited for light then came darkness. My harp is turned to mourning,

and my organ into the voice of them that weep. He hath put my brethren far from me; and my acquaintance are verily estranged from me, my kinsfolk have failed me."

[This is no doubt in measure the experience of all who submit unto the turning hand of God upon them, in bringing them forward to an acquaintance with Himself in the regeneration, through a death to self—to nature or to a natural state, and to the natural part in them.]

28th. Now I seem to understand John's baptism, or his preaching in the wilderness, prepare ye the way of the Lord, make His paths straight—bringing low the mountains and filling up the valleys. In this state locust and honey seem altogether sufficient to supply the natural wants of the body.

5th mo., 8th. The visitation, or dispensation, seems to be over. Heaven is now as brass and earth as bars of iron, so that I can no more obtain access to the throne of Grace, than I can change the course of nature in the outward. I have concluded to attend the ensuing Yearly Meeting at New York, because I cannot feel contented to stay at home; and also in hopes to get a little strength.

10th. Destitute of any weight or sensible covering of good on my spirit. This is a state that I greatly fear and dread, there is so little to be enjoyed in it, and particularly on account of the extreme levity and volatility of my disposition, which renders it so very hard and almost impossible for me to avoid making work for repentance.

12th. After having been clothed upon with life,

and been made a partaker of heavenly glory, and permitted to see the infinite purity of God, when unclothed, and made to see the comparative impurity and lowness of our nature, how vile we seem in our own eyes; and how are we led, with Job of old, to abhor ourselves, acknowledge our vileness, and repent of our wrong estimate, in dust and ashes.

On stopping at a Friend's house in Troy, I felt an unusual weight upon my spirit, so that I could not enter into much conversation, and soon excused myself to go further; and going to another Friend's house I communicated a little of my exercises to a Friend in the ministry, and acquainted with the state of the family where I had been, and proposed my return to it again with him, which I accordingly did in the evening. On returning, as soon as I sat down in the house, I felt the same burthen of the Word upon me with increasing weight; so that I could scarcely refrain from crying aloud; but after giving vent to my feelings in a flood of tears, which involuntarily escaped me, I felt quite relieved, peaceful and cheerful, and I observed the same thing in some of the others—I was afterwards told that the woman of the house was in a very tried state of mind. Whether my exercise was in consequence of that, and from religious sympathy with her, or from some other cause I leave.

[The above mentioned circumstance, together with much if not all, the foregoing dispensation, may appear very singular, and unaccountable to many; and truly, the object of it in regard to others, if it had any, was very much hid from myself. I considered

it as a preparation for service, rather than any present service to others; as doubtless it was in a great measure. I was daily looking for and expecting the word of command, vocally to declare to others what God might furnish me with for that purpose. I have since considered that there is a natural language in tears, which can be read in the spirit. For the satisfaction of others, and to explain the matter a little, without any view to self-complaisance, or to any thing else than the truth in the matter, I shall here insert what Thomas Story says of his own experience in the case. As he was a great, learned, and good man, and eminent as a minister in the Society, what he says will have the greater weight.

A few years after his convincement, he found it his place to accompany Andrew Taylor on a religious visit to some of the counties in England, though he was not as yet in the ministry himself. In the course of his journey he speaks of being at an evening meeting appointed for them, which, he says, "proved a very comfortable time of the enjoyment of the good presence of the Lord; with which my mind and heart being plentifully furnished, it moved by its own divine force, greatly tendered me, and bathed me in a flood of tears, from divine melting love, and had the like effect over the meeting; and this happened in the time of silence. After which Robert Wardwell a ministering Friend spoke some sentences by which I perceived he thought I should have uttered some words by way of public ministry, at that time. But I did not apprehend that my time was then come for that service, and it had the same effect, and peradven-

ture, more than if I had uttered words; for it was a ministration of the Word by a more immediate operation, and a greater mystery.

"After the meeting many friends came to me, and expressed so much love and respect as gave me occasion to consider what could be the reason of it; for they were all strangers to me, and I to them; and being but a child in the knowledge of the invisible operation of the word of Truth, and its effects by instruments, in a way of silence and sympathy, I had looked at its effects only in myself for my own strength and consolation; and yet could not but observe, that at the same instant as Truth broke in upon me in an eminent manner, (with which in other places I had often been favored before,) it effected the living part of the meeting in the same way, at the same time; and it is clear to my understanding by experience, that there is a communication of divine love through the one Spirit, and that unspeakable, among the sanctified in Christ, at this day, as well as in time past; and that in a state of holy silence, as the members of Christ sit together in their heavenly places in Him."

Elsewhere, speaking of the several meetings which he attended he says:—

"But I had no other public ministry in this journey, than being frequently much tendered in the several meetings, to my great satisfaction, and the comfort of many who wished me well for the Truth's sake, and desired my prosperity therein. And this journey being finished, I went home to my father's house in the evening, and having taken much cold, so that I

was hoarse, I spoke with difficulty when I entered the house; yet, through a very sensible operation of the divine power, and the healing virtue thereof, under which I sat in silence for about half an hour, I was perfectly healed; by which I was forever confirmed in the belief of the miracles of Christ recorded in holy Scripture."

The following is from the Life of John Woolman towards the latter part.

"After this sickness, I spake not in public meetings for worship for near one year; but my mind was very often in company with the oppressed slaves, as I sat in meetings; and though under this dispensation, I was shut up from speaking, yet the spring of the Gospel ministry was, many times, livingly opened in me; and the divine gift opened by abundance of weeping, in feeling the oppression of this people.

It being so long since I passed through this dispensation, and the matter remaining fresh and lively in my mind, I believed it safest for me to commit it to writing."]

18th. Greatly erred in imparting, or speaking too freely of my exercises and trials to a friend; I therein lost the supporting and sustaining virtue that there was in them, and had to sit down with blushing and confusion of face. I think it will be a lesson of deep and lasting instruction to me. I see that this is the very grouud on which many in the world run out and lose a good beginning.

24th. Returned from the Yearly Meeting. Was much favored in my lonely ride to Poughkeepsie with the good presence of God, and with the enjoyment of

the incomes of His love towards me; so that the ride was made pleasant to me. At the meeting I got but little of anything that was satisfying, except some small understanding of what is to be found at such meetings at the present day. Much weakness and much human prudence and worldly wisdom, I thought, prevailed in their deliberations, and measures for the promotion of the cause of Truth and righteousness in the earth.

I found but little satisfaction in the company of any; so that I thought my God was weaning me from all undue attachments to any of His creatures, even to His servants and instruments, and leading me to a more simple reliance on Him alone for all my supplies. In a religious opportunity, a dear friend in Troy was led into near sympathy with my state, and spoke to it very encouragingly, under the figure of the death of a child which should be raised to life again by the power of God, in allusion to the circumstance attending the child which was given to the Shunamite from the Lord, by the prophet Elisha.—See 2 Kings 4. She said, quoting Christ's words, that Satan hath desired to have me, that he might sift me as wheat is sifted; but that she had prayed for me that my faith fail not.

6th mo., 11th. An agreeable season of rest. I conclude it will be impossible for me to avoid erring from human frailty, on the one hand or the other; so that I say, Lord thou knowest that I love thee, that my intention is upright before thee, and that it is the full purpose of my heart to serve thee acceptably and without reserve. When from human frailty, indis-

cretion, or ignorance, I go counter to thy holy will, let my errors teach me, and do thou forgive me.

Many weaknesses are apparent among those who are considered foremost in the Society, and I find nothing very animating or encouraging in the life and conversation of many of them. They seem all subject to like passions and frailties with other men, and to be nothing more than others but when clothed upon.

20th. I live very much by myself, generally in my school-room when not at meals. When sad, I do not wish to expose myself to the observation of those who cannot sympathize with me, nor appreciate my sufferings, nor understand the cause thereof; and when cheerful, I am almost afraid to trust myself in company, lest the levity of my disposition should carry me beyond christian bounds to my own wounding, or to the injury of my testimony for Truth. At present, however, I do not feel very sad, though I experience but little of the sensible presence of good, or of divine enjoyment, and my outward prospects seem closing up and promising but little for me. I find that hard things are made easy, and bitter things sweet to the resigned and devoted mind; that outward circumstances are very limited in their effects on our happiness; and that it is not the situation, but the presence or absence of God to be felt in it, that makes it either desirable or otherwise.

The religious concern and prospect, which, for some time past, has so deeply interested my feelings, is now quite out of sight, and I have no ability to continue my vocal addresses to the divine Majesty.—

I know that I have passed through some fiery trials, or some baptisms of fire and of the Holy Ghost, tho' I do not now so clearly see for what purpose. I still find myself full of thoughts, cares and anxieties about the things of this world, and yet do not feel criminated therein. Some care and forethought, as a secondary thing, seem necessary and proper. In respect to religious exercise, it seems to be in the order of Providence, that we should sometimes be as bows unbent, that we may not lose our elasticity, or sensibility to the yoke of Christ.

7th mo. I almost despair of ever having my vain imagination wholly subdued; but I comfort myself with a hope that the remembrance of past sorrows, the fire, and the terrible majesty of the Most High, will restrain me from wilfully offending. I have at length consented to live destitute of the sensible enjoyment of divine favor, so far as it is the will of Heaven I should. While I have no ability to pray, further than with the desire of the heart, I will endeavor to be contented therewith, and will watch unto prayer, as with that ability which is not at my command, but cometh from God only. Of myself, I know not that I need anything, much less do I know what I need. With Guion I may now say,

"I ask not life, nor do I wish to die;
And if thy hand accomplish not my cure,
I would not purchase with a single sigh,
A free discharge from all that I endure."

I plainly see that I must die to that, which is ever desiring and coveting the special manifestation of

divine approbation and favor. It may be allowed, and perhaps may be right in its season, but a humble acquiescence in the divine Will, and in the order of His providence, is certainly, a greater attainment, and one that is far more likely to lead us to "rejoice and in every thing give thanks," than any state we can be in short of it.

8th mo., 4th. As my inward exercises decline, my outward situation and circumstances become a trial to me, seemingly greater than the former. My school is very small, and I am not likely to get business in my profession. Other physicians are numerous, older, and more taking with the people; so that my situation as to the outward is truly lonely, discouraging, and comfortless. At times, by musing, unprofitably so, on the various crosses and trials of my life, I lose all my patience and contentment; I say, must I relinquish all claim to outward comfort, and languish out existence?

15th. Henceforth away with unprofitable murmurs; look on the bright side of things; cultivate cheerfulness and gratitude. Probably I am as happy here as I should be elsewhere, were I to change my place and line of business. In proportion to our trials so is our strength to bear them.

17th. It is the heart, the state—the state of the soul—and not the fluctuations of the mind, which God looks at.

21st. I find that much latent pride and unsubdued ambition have survived the fire, and now seem to gain strength, and to speak haughtily and proudly, and to say, "I will never be contented to live in a

coarse way, nor to associate with the illiterate and vulgar."

23rd. Make way for me, O Thou Ruler of events! that my crosses may not drive me out of the way in which I should go. Keep down all pride and high-mindedness.

"Once I had faith; but now in self-despair
Find my chief cordial, and my best repose;
Have neither plan, nor fear, nor hope, nor heart."

Yet the prevailing prayer of my heart is, "Thy will be done on earth as it is in heaven."

In looking around me, I am scarcely sensible of a cord or human tie in nature, that binds me to the earth, or that I can lean upon. "He hath put my brethren afar from me, and my acquaintance are verily estranged from me, my kinsfolks have failed me." Natural ties of relationship, as such, seem entirely dissolved, and to have given place to a new order of things—a spiritual relationship—an immortal and heavenly kindred—so that I can adopt the language of Christ Jesus, according to my measure, when He said, "Who is my mother, and who are my brethren?" (thereby intimating, as John Woolman well observes, that the earthly ties of relationship are comparatively inconsiderable to such, who, through a steady course of obedience, have come to the happy experience of the Spirit of God bearing witness with their spirits that they are His children) "And stretching his hands towards his disciples, he said, Behold my mother and my brethren; for whosoever shall do the will of my Father who is in heaven, the same is my mother, and sister, and brother." The old heavens

and the old earth, as former things, seem to have passed away. Henceforth I desire to know no man after the flesh.

CHAPTER IX.

10th mo., 24th. Returned to this place (Saratoga) after spending about six weeks in visiting my friends and relations in New England, where I had not been for about four years. My business and prospects seemed to close up here; yet, as I apprehended that my coming here was of the Lord, and that I had been under His particular notice while here, I dared not think of leaving the place without a permission or intimation of divine approbation, equal to that which I had for coming to it. Nothing of this kind had yet occurred, and I was left in a very tried spot, hardly daring to look for another place in my own will and wisdom, and yet my outward prospects here are very small and declining. In this situation, without any prospect of finding an opening in business elsewhere, it seemed right for me to visit my relations and friends in general, in New England, that we might be of mutual comfort and advantage to each other in a spiritual relation, and that I might satisfy those who were in the Truth, of my standing in it. On my way, by a secret draft on my mind, it seemed right for me to attend the meeting of Friends at Bolton, where I had a very tendering and heart-melting time, as if to strengthen and prepare me for future trials. Several Friends in the ministry were led into near sympathy

with me, in the fellowship of the Gospel. The new creation of God was largely spoken of, and the pains and exercises attending the reduction of the natural creation, in making way for the new one, wherein we might stand, as on our own feet, in the blessed Truth, was also very feelingly alluded to. Putting on the whole armor, in order publicly to make war with the grand enemy of man's happiness, was spoken of by another dear Friend, whose advice was to stand open. The power of God was so eminently present at this meeting, that I was exceedingly broken and bathed in tears, and had to say, Lord, it is enough; I am filled with thy goodness. Oh! it was a melting time indeed, never to be forgotten.

In passing on to visit my connections, I found that I had need of the strengthening influence of this season of favor, truly baptizing with the Holy Ghost.—Many of my relations, even of those who profess with me, and from whom I had expected some comfort, I found to my grief, disappointment and sorrow, were still very much in a natural state, insomuch that we could take but little satisfaction together, as we could not meet as before, on one common ground. Our views and feelings being different, we could not assimilate, or mingle feelings together. I could not meet their affection as before, neither could they comprehend my present state of mind; hence arose mutual disappointment between us. Some were vexed and contending, but I was preserved in the stability, and in the settlement, and this tended to aggravate their feelings towards me.

I met my dear friend ——— ——— at Sandwich

quarterly meeting, whose company was precious to me. In the meeting he spoke a few words, to the comfort of my soul, on the Spirit descending upon Jesus, as he came out of the water, being baptized of John, *as a dove*; shewing that the Spirit doth descend upon His followers, in like manner, as they are baptized with the spiritual baptism.

At New Bedford I continued to be exercised before the Lord, to make straight steps to my feet, and to move in the order of divine appointment, and in the wisdom and counsel of God. One morning it very unexpectedly and pleasantly sprang in my mind, that the selling of medicine would be a very agreeable employment for me. I was afraid to trust to the opening, but on consulting my friends about it, it was generally approved of, and it was thought by some that I might do well in my profession. So I concluded to return there, if it still seemed right, but was willing to delay the thing till spring, being still exceedingly afraid I should not do right. On coming here, way not opening for any business, I was brought under a fresh exercise about it, with strong cries to the Lord for direction; and as I was thus exercised, it sweetly sprang in my mind from the Lord "Go in peace," with such a comfortable evidence of its being right to go, that I have now no doubt about it; and feel abundant strength and courage to make my arrangements and settle my business for leaving.

By this time, I may further observe, nearly all in me capable of being moved or agitated by outward circumstances seemed to be worn out in unavailing struggles, (for the time being at least,) and I could

now look towards a removal with composure of mind respecting it. Having experienced the benefit to be derived from the exercises attending my residence here, the right time seems to have come to journey forward to another encampment, and to receive an intimation therefor by the removal of the cloud from off the tabernacle. I go, not expecting to avoid the trials incident to this life.

From the foregoing account, some may be led to imagine, as I did myself at the time, that I had now come to a considerable growth and establishment in the Truth, far greater than I afterwards found to be the case. True, God had done much for me, and wrought wonders in me, in a sensible manner. I had been preserved from the many snares and evils that are in the world; had experienced many precious seasons of divine visitation; many baptisms of fire and of the Holy Ghost, and many of the Lord's suppers, in which I had been permitted to partake largely of the bread and wine of the Kingdom; and had borne some heavy burthens, and close exercises of spirit for my growth; and had passed through many trials and crosses from outward circumstances, which had tended in some measure, to tread down the energies of nature, and for the time being, to exhaust and wear out the vain efforts and unavailing struggles of the mind, according to nature; and had been led about and instructed of the Lord in a marvelous manner; and had experienced something like a first death to the creature, or to the life, or world, that *then was*. But alas! I was still a child. What I had experienced of good, I had seen and felt and

handled, but had not grown up in it, nor had my nature been permanently leavened into, incorporated with it, or changed into the same image from one degree of glory to another, so as to become fully *established* in my goings before the Lord. I had been bent and moulded or formed to God's purpose, as the passive clay, on the wheel of His eternal power, but not yet hardened by a further process of the work. And what I had experienced was not consolidated, nor had it found its level in my estimation, in the scale of religious experience. The creature had a degree of secret life in what it had experienced of the work of God in it, and was led to think something of itself on that account; and I had as yet, but a dawning of religious understanding. The new creation or work of regeneration had progressed but a little way in me. Mine eyes had been anointed, but the clay, or the earthly part, not yet washed off. And I was consequently still in a situation, in which the fire of the world could easily kindle upon me.

As yet, the sphere of action in which I moved, and the range of my observation and experience were limited; my contact and intercourse with the world and the spirit of it, and my acquaintance therewith, but small: so that though I might have been in some measure, qualified to move in a small circle and in a retired way safely, peacefully, and to the honor of Truth, yet I was illy prepared, either by nature or by attainment, to move in any larger circle, or to meet the world in any new or more extensive way. And here I may observe by way of caution to others, that all outward changes in business, or removals, inas-

much as they expose to new trials from the world, are attended with more or less hazard to the best interest of the soul, according to the growth and strength of the individual; not doubting however but if the change be right, and pursued under right influence and direction, strength will be afforded equal to the day, and the trial may eventuate in the greater enlargement and establishment of the soul in the Truth. But let none be rash or hasty, or unadvised in their outward movements, but weighty and deliberate, in the wisdom and counsel of God; for the wisdom of God is as profitable, in its own order and place, to assist and direct in all our outward undertakings and movements, as in our more spiritual travel. It qualifies the mind to see clearly and to the end in all the several relations, bearings and dependencies of the case, and to judge correctly and dispassionately in respect to it, that whether we eat or drink, or whatsoever we do, we may do all to the glory of God. Not that God is without the man, or that He acts independently of him, in regard to the things of a man; but by His spirit He enlightens the understanding of man, in natural things as well as in divine things, and qualifies him to act therein consistently with the nature of things and the order of His divine providence. Thus Wm. Penn, in his testimony concerning George Fox says, "He was a divine and a naturalist, and all of God Almighty's making." So let all well concerned Friends look to God in all their undertakings, so shall they be prospered in them, and not wound themselves with many sorrows, nor make shipwreck of faith and a good conscience.

But to return :— Having spent four years in the country, in the way I had, I remained ignorant, or lost sight of the refinement of feelings and manners, which obtained among the higher class of people, as well as among many of the middle class, especially in towns; and as well among Friends as others ; yet I had been noticed by such in New Bedford, and encouraged by them to come and attend either to the practice of physic or the apothecary business, as way might open and it might seem best.

In this state of things I arrived at New Bedford the last of 11th mo., 1806. Here I was kindly received by some of the foremost in Society, who were of high standing both in Society and in the world; famous for hospitality, attention to the wants of others, knowledge, talents, riches &c. They had a respect to me from the regard they had for my parents, from a remembrance of me when I formerly lived here, and from a knowledge of my present circumstances. But alas! they were as ignorant of, and as much strangers to the temper of my mind, my disposition, make and my qualification to meet the state of Society in this place, as I was of their views and feelings in regard to correct conduct, and the prevailing order of things in refined society. Their kindness to me and their high characters, drew me from my proper center ; the creature got up; hurry took place; ambition and love of the world kindled in me.

Way not opening to enter into the apothecary business immediately, in the manner contemplated, I turned my attention to the practice of physic, and

used some exertion to introduce myself to it, which for the place, was considered improper, producing a collision of interest with the standing physician of the place. Here I was left, in my hurry, to commit many acts of indiscretion, and some breaches of order of refined society, though I never was sensible at the time of violating my duty towards God or man.—Thus I offended some, betrayed my weakness and incapacity to meet the views of my friends, and of society at large in public life, grieved others, and gave the disaffected and thoughtless an advantage over me, which some did not fail to avail themselves of, to my disadvantage. But I took lasting shame and sorrow to myself. It was many months before the mortification and sorrow occasioned by it, wore off, and not till what had gotten up in me of the creature, was entirely done away. A painful remembrance of my weakness continued with me for years, and served to keep me low. What follows, are extracts from minutes made at the time in my Journal, and with which it nearly concludes.

CHAPTER X.

New Bedford, First Month, 23rd, 1807.

To my great sorrow have I endeavored to shake off heaviness and seriousness, and to assume an appearance of cheerfulness which I do not feel, and of activity that does not become me, and outsteps the order and modesty of my nature, and overlooks the heavenly nature and principle in me. Proceeding in this way, with a view to accommodate myself to others, and to introduce myself to business, I have missed my aim, laid waste in some sort my testimony for the cause of Truth and righteousness, given satan an advantage over me, many an occasion of evil speaking, and brought on myself many sorrows. My prospects seem blighted, my friends estranged and grieved, and myself plunged into irremediable distress of mind, truly deplorable, so that life itself has become a burthen to me, almost insupportable; I am brought low, where I see the vileness and exceeding frailties of my nature, and how very disproportionate my small abilities are, to my great and unlimited ambition, and aspiring mind. Oh! how hard it is to gain an advancement in the Truth, and yet how soon and how easy a good estate may be lost. I am abased and greatly humbled before God, and my prayer is, that in judgment he would remember mercy—that He would calm the raging of the troubled water, which,

like the troubled sea, beats tempestuously; and save my life—my spiritual existence—which now seems in jeopardy. Oh, that He would enable me to return to the influence and guidance of His good Spirit; restore me to the joys of His salvation, and build up a hedge about me; and may a circumspect walking cause that errors to be overlooked, which did not arise from any disposition or intention to rebel against God, or to go counter to His will, but rather from weakness, frailty, indiscretion and ignorance. And since I have forfeited any claim to the love of man, oh that I might be freed from a slavish fear of him. I have heretofore been made sensible that I am not designed nor fitted for a worldly character, but alas! how hard it is for me to conform to this view, and to square my life by it, until compelled so to do.

2nd mo., 1st. "In His humiliation His judgment was taken away, for His life was taken from the earth." This is my experience. My life in God—the life of my life—is taken away from my earth, and I am left without judgment, in confusion and disorder. The natural powers of the mind cease to perform their accustomed office. A dismal night hath overtaken me, and great amazement and dismay, with sore distress have taken hold of me. I have seen in myself a striking instance of the weakness and frailty of human nature; I seem of all men, most liable to err, when from under the precious influence of Divine Grace.

Of a truth I hate my own life also, (self,) and repenting, do abhor myself in dust and ashes. Oh, that the mountains and rocks might fall on me and cover

me from the sight of men. Never before have I felt my insignificancy in the scale of creation.

9th. O, that I might again feel my feet established on the Rock of ages, Christ Jesus our Lord, have dominion over the beasts of the field, and wisdom to conduct myself to the honor of God, and peace of my own mind! I am not wholly forsaken of God, though He doth not appear to regard my great calamity, or at all to concern Himself in my great affliction and distress.

4th mo., 1st. Ambition and pride of heart seem to have yielded the point, and to have given up the contest, having spent their strength in unavailing struggles. The ragings of disordered nature subside, and I am enabled, in some sort, to acquiesce in my allotment; so that I now enjoy a little quiet again. I have turned my attention from the practice of physic, taken a chamber, and got a small supply of medicines to sell.

Methinks I have passed through a dispensation spoken of, and well described by John, in the ninth chapter of his revelations. The *star* which fell from heaven unto the earth, to whom was given the key of the bottomless pit, may answer to a ray of divine light, or an emanation of divine power, falling from its proper place in heaven, or in the heavenly order and place in the soul, unto the earth in man, where it opens to the mind the bottomless pit of man's earthly make and nature, which he, of himself, can never look into, but as he is enabled so to do by a ray of heavenly light. Here the bestial natures, in this state of things, are seen, sending forth the fumes of their

rage from their bottomless pit, as the smoke of a great furnace, darkening the atmosphere of the soul, and hiding the Sun of Righteousness—the Light of men—from it. Here we are exceedingly afflicted with piercing sensations and reflections, represented by the stings of locusts, unto which power is given—power as the scorpions of the earth have power; but to the praise of God let it be remembered, they have not power to hurt any green thing that is of God, or any thing else but those men, or those principles of action in man's earthly nature, which have not the seal, or mark of the approbation of God in their forehead; and the men thus possessed of earthly natures and found in them, are not to be destroyed or annihilated, but to be tormented five months, or a longer time, until they repent of the works of their hands, and experience a deliverance therefrom: and doubtless their torment is as the torment of the scorpion when he stingeth a man. "And in these days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them." The character of those animal natures is very strikingly given from verse 7th to 12th, Rev., 9; and the king over them, which is the angel of the bottomless pit, we find is the destroyer.

A hope remains that I may yet find a resting place, a quiet habitation, and live to see good days.

6th. My quietness is of short continuance, I am still almost overwhelmed with discouragements; for I cannot come at that settlement of mind, for any length of time, which I so much long for. I am still afloat, tossed and not comforted, destitute of ideas,

and as incapable of acquiring any, as of communicating the few I possess.

16th. The work seems nearly accomplished, I am favored with a degree of resignation, which, at first, I could by no means come at. I marvel at my folly, and am a wonder to myself. I seem as if recovering from a fit of sickness, in which I had suffered much from distressing dreams and fearful apprehensions, and am compelled to rest my faith and trust on the certain, yet to my feeling, cold and distant language of God to Cain, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door."

9th mo. I have now for some months enjoyed a composed and comfortable state of mind. Business increases and is much to my mind, and my friends seem remarkably kind to me. I have much leisure for reading and reflection, and the present seems a favorable time to get wisdom and understanding, and for the judgment to ripen.

1808 7th mo. The year past has been a pleasant year to me compared with many that preceded it.—The dragon, that old serpent, has been chained down, so that I have experienced something of the Millennium. Here I have found a favorable opportunity for looking into the ways of God with man, and of forming a judgment from observation and reflection on the various concerns of life. I find that some of my bestial natures have been beheaded, or deprived of their life to self, and made to live to God and reign with Him, while the rest of the dead seem not to have much life in them, either to themselves or to their

God. Those of them which have experienced a first death, know the first resurrection into a degree of life with their Creator.

Here I have learned to abate of those sanguine notions and views of religion, and high expectations, formed under the influence of awakened sensibility, and learned to submit to the exercise of reason and of the natural understanding, in their proper order and sphere of action, under the enlightening, regenerating and sanctifying influence of the divine principle in them, and to see that that which is *according to the Truth* may be safely attended to, as much so as that which is from the immediate impulse of Truth upon the mind. Here I found that as all which rose up to oppose Christ's kingdom and government in the heart was kept down, the glorious liberty of the sons of God was experienced. The Truth having made us free, we are free indeed, and with the apostle we can say, in sober experience and truth, there is "no condemnation to them which are in Christ, who walk not after the flesh but after the Spirit, for the law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death." Here I find my understanding in natural things greatly improving, so that I can appreciate the testimony of Wm. Penn concerning George Fox. He says;—"In all things he acquitted himself like a man, yea a strong man, a new and heavenly-minded man, a divine and a naturalist, and all of God Almighty's making. I have been surprised at his questions and answers in natural things; that while he was ignorant of useless and sophistical science, he had in him the foundation

of useful and commendable knowledge, and cherished it everywhere."

The foregoing account was collected, prepared &c, in the 36th year of my life.

CHAPTER XI.

SOME further account of my life and religious exercises, till I was thirty six years of age; written in the latter part of my thirty sixth year.

The state of quietness and peacefulness of mind, spoken of in the conclusion of my Journal, has continued with me, as the general and prevailing tenor of it, though not without some exceptions, of which I may perhaps take some notice. My outward situation and circumstances, as well as the state of my mind, from the dispensation I have been under, as well as from the previous exercises I had passed through, all tended to general quietness. I had previous to this, experienced somewhat of the dispensation spoken of by Isaiah (see chap. ii. from the 10th verse to the end,) as has been shown. The day of the Lord of Hosts had been upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures; upon every thing that was proud and lofty, and lifted up in me; and the haughtiness of man laid low, and the Lord alone exalted in that day. I gave up seeking high things for myself, in any way, and getting measurably above high-mindedness, I could bring my mind to my circumstances, and to my condition both outward and inward; and could labor with my

hands in my business, without regard to self-reputation, or the honor or dishonor that cometh from man. In this way I prospered in the outward, and increased in substance from my industry and economy, so that in a few years I found myself raised from a very small beginning to easy circumstances. Here I was in great danger of setting my heart too much upon the gains and profits of this world, and of having my attention too much engrossed therein, in an eager pursuit of them. Nothing preserved me but the good hand of Providence, that showed me from time to time the emptiness, insufficiency, uncertainty, and exceeding deceitfulness of all earthly treasures; and not only deprived me of ability to enjoy it in any considerable degree, by reason of feeble health, but also made the thirst for it, by reason of fearful apprehensions of deprivation, loss, and want of future success, at times, a source of great uneasiness and disquietude to me. In this way the root of the evil seems to have been measurably fitted for destruction, by the hand of Providence.

As it respects my spiritual state as a general thing, I was exceedingly stripped of the *sensible* presence or enjoyment of good, or of divine Grace, for some years. Indeed the sensible presence of God seemed for a long time to be almost wholly withdrawn from me; for it ceased to operate sensibly, in the sensations of the mind as heretofore, and to operate in the rational or understanding part, rather than in the sensitive part, or in the affections and passions; yet occasionally I was made sensible of the stirrings of life and of divine virtue in me, either immediately, or through the mi n-

istry of those who might be led into sympathy with me, when from time to time it became a trial to me, and I was brought under trouble, exercise and travail of spirit on that or some other account. These seasons were baptizing, and strengthening to my faith, and served to keep alive a hope that I should sooner or later be raised out of this low estate. They were the washings of regeneration and the renewings of the Holy Ghost in me. I seemed to myself, much of the time, to be living as without God in the world. I often thought of Guion's ten year's deprivation of the sensible enjoyment of good. Mine, however, was not like that, nor can I believe that hers was so entirely, as she represents. In general, I was much reconciled to my situation, and felt a degree of peacefulness in it, being a prisoner of hope, from day to day, and from year to year. I attended our particular meeting regularly, though part of the time I felt but little interest in it. I also, in those days, spent much time alone, in retirement from the world, and in endeavoring to feel after God if happily I might find Him. I have since believed that He was nearer to me, and more with me, than I, at the time, was sensible of; for if, at any time, I was late at meeting, I felt on entering the meeting-house, a solemnity and awe to pervade my mind. Sometimes when I thought I had not experienced any thing of good to leaven and solemnize my mind during the meeting, on coming out, and returning again to the world, I found that I had been measurably with Christ, and that there was a degree of right covering over my mind, made obvious in comparison, or in collision, with the spirit of

the world. And through all I endeavored, and measurably succeeded in the endeavor, to live under a watchful care, and daily concern to do right—to make straight steps to my feet, and, at Christ's coming to be found waiting. I found that although *the life* was in a very low state with me, yet that seed and principle of life was still there, appearing less considerable in comparison with what it had before been manifested in me, as a pattern shown me in the mount, according to which all things in me were to be made; and also from the circumstance of its now operating in me through the medium of the rational powers and faculties, rather than through that of the sensations or affections. Here I became acquainted with the secret staying and sustaining power of God; and here the things of God and the mystery of godliness, in regard to doctrine, faith, and practice, and that which is to be known of God, were gradually, and almost imperceptibly shown to me, and unfolded to my understanding, as I was brought into them, or into a capacity to see them in the light of Truth. I found, both by the darkness of my own mind, and by my incapacity to comprehend truths not yet revealed and made plain by the light of Truth—a heavenly process—as well as by the same darkness and inability which I found in others, respecting some truths plain and familiar to me, that it is utterly impossible for the natural man to comprehend divine and spiritual things, or any one truly and properly, but as they are revealed or shown by the Spirit, and seen by the spiritual eye in the light of Truth.

Having unreservedly given up all that I called

mine, and been made a sharer in the common salvation, I felt a great degree of confidence and boldness in the Truth though it were the present truth to me and not the fullness which I might afterwards attain. I had never any doubt respecting my being accepted of God; and could often say with the Apostle, "God has not given us a spirit of fear, but of love, and of power, and of a sound mind." I found no heavy crosses to bear, as to the outward, nor many as to the inward; Christ's yoke, as far as I had known it, had become easy and His burden light. Indeed, for a time, I had but very little of any burden to carry—seemed left to roam as at large, and to explore the wonders of creation, of nature, of art, and of grace, ever intending, willing and endeavoring to do right, and to stand approved in the divine sight; and having been measurably, at least, set free from the law of sin and death, I felt no condemnation for any thing, scarcely at any time; yet I often felt painful regret and sorrow of heart—the reproofs of instruction and chastenings of the Lord—for indiscretions, and comings-short of the glory of God; for this was mainly uppermost with me and nearest my heart of any thing, and so was the rule of my life. I felt no slavish fear of God, of death, or of future punishment; for my love of God became the ground of my fear towards Him, and overcame all other fear, to my entire satisfaction and heart's content, so that I had not a shadow of doubt or a moment's uneasiness on that account; for I clearly saw and felt, from time to time, that there was nothing which stood between me and my God in point of acceptance with Him. I

was often led to examine, with a sincere desire to know the true state of the case, whether anything had got up or crept in, that the controversy of God was against; and when at any time I was overtaken in a fault, I confessed it before God, repented of it, and let not the Sun of Righteousness go down upon my wrath, or folly; thus I experienced forgiveness, and the atoning blood of the Lamb—the life and power of God in the soul—to wash away the guilt and stain thereof, and the spirit in me to make intercession for me. It was impressed on my mind, and I became settled in the belief, that I could not advance the best interest of my soul, or promote my present or future happiness better, or in any other way, than by endeavoring that the will of the Lord should be done on earth, (in me,) as it is in heaven; that man cannot improve the divine plan for his happiness, or as the poet expresses it:—

Outwit Omnipotence, strike out
A self-wrought happiness, unmeant by Him
Who made us, and the world we would enjoy.

It seemed to me to be but a small thing, for one devoted to God—ardently engaged to know the work of sanctification to go on in himself, and to promote the same in others, and the work of reformation in the world—to live barely without sinning, or without transgressing the holy law of God written in the heart, so as not to fall under condemnation; this I apprehended was the very lowest state in grace any could possibly be in and find acceptance with God; for as the apostle saith, "But this I say, he who soweth

sparingly shall reap also sparingly; and he who soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not *grudgingly* or of *necessity*, for God loveth a cheerful giver." 2nd Cor. ix. 6, 7. A man of the world, who makes the law of the land his rule of action, and regulates his conduct by the penalty thereof, and who goes as far as he can to invade his neighbor's rights within the limits of the law, would hardly be considered an honest man. He would certainly be considered an avaricious and covetous man, governed or restrained by fear of punishment, rather than by the love of praise or a higher principle, and could not be considered a good member of society, deserving the approbation and esteem of his fellow-creatures; for as the apostle saith, exhorting every soul to be subject to the higher powers, "Rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same." So in respect to a religious community, a member who should be desirous of availing himself of the privileges and immunities of the Society, and yet, instead of doing all he could for the support and reputation of it—bearing a part of its burthens—makes the rule of discipline the measure of his excesses, and goes as far as he can, not to fall under censure so as to forfeit his right of membership, cannot be considered a good and wholesome member. This was somewhat the view I took of the subject in relation to the law that is wholly spiritual; with this further consideration however, that we could not strictly

speaking, be said to live up to the *spirit*, intent, and meaning of any law, but as we did the things contained in it, and intended to be enforced by it: thus it was said in respect to the Jewish law, "Cursed is every one that continueth not in all things which are written in the book of the law to do them."

Under this dispensation I was brought low in my mind, and was then made acquainted with the Seed in its small and low appearances in me, and as it operates to enlighten the understanding, and to regenerate the soul. Here I found agreeably to the Scriptures, that man does not live by bread alone, but by every word that proceedeth out of the mouth of God—that we are made to advance in the heavenly process by every dispensation of unerring providence. I found to my admiration of the depth of the riches, both of the wisdom and goodness of God, that the low state of life in which I was long left, and the insensible operation of it, was indispensably necessary to my growth in the Truth, and to the laying of a good foundation of religious experience and understanding, on the Rock of ages, the chief corner-stone, the tried stone, the revelation of Christ Jesus our Lord in the soul. It was necessary to this, and to the reduction of the creature, as the greater arisings and more sensible operations of the Spirit were to my faith, and to the building up of the spiritual house. Although this dispensation was less painful and exercising to the sensibilities of the mind than many others, as those of fiery baptisms, inward sufferings of a higher degree, carrying of heavier burthens &c., yet from its long continuance, it proved more trying to my faith and

fidelity; and more effectual to the mortifying of the flesh, and the reduction of the creature than any.—Perhaps it is the only dispensation, in and by which, the total reduction of the creature can be effected, self made of no reputation, and all flesh made silent before the Lord. Here there is a sitting as among the pots, with nothing for the creature to live upon or pride himself in; no visible help near, no power divine to work in it, and for it, in a sensible and glorious manner. In contrasting this state, with what the soul may have previously experienced of the glory and power of God revealed in it, we are led to see that in ourselves, we are poor, blind, naked, wretched and miserable: thus I. Penington says, "In reference to the creature, the power of God must needs appear thus hiddenly and in such a mysterious way.

"First, that the creature might go through all those exercises of spirit, which are necessary to fit it for its inhabitance in the holy land. There are straits, wants, trials, temptations, inward weakness, buffetings of the enemy, withdrawings of the life, &c., God seeth meet to exercise the spirits of His with, that He might fit them for Himself, and for a safe enjoyment of His life in fullness; which could not be, if there were such a manifest power to begin with, and continually at hand, to perform all in and for the soul, as many men wait for, and think necessary to have.

"Second, that the fleshly part might be thoroughly worn out and destroyed. When the power appears, and works mightily in the soul, there is somewhat apt to get up, to exalt itself by the power, and to

abuse the power; and if the power were not withdrawn, and this tormented and famished in the absence of the power, and in the withdrawing of the sweet appearance of life, a wrong thing would be stealing into the inheritance, and the soul would never be thoroughly purified, nor come to a pure enjoyment of the power. Therefore doth the Lord appear in this mysterious way that the promise might be sure to the Seed; that the Seed, which is the right heir of the power, might come alone to inherit the power, and the false birth not touch the least enjoyment of it, but feel the bitter strokes of death and destruction from it. What had become of Paul, if he had had power to resist the buffetings of the enemy as he desired? Would not his fleshly part have remained in the exaltation, and not have been brought down? 2nd Cor. xii. 7." Other reasons he gives both in respect to God, and in reference to the enemy. See a piece to such as complain they want power.

In one of his letters he says:— "There is a time to want, as well as to abound, while we are in this world; and the times of wanting, as well abounding are greatly advantageous to us. How should faith, love, patience, meekness and the excellency and sufficiency of God's grace shine, but by, in, and through the many exercises and varieties of conditions wherewith the Lord visiteth His? Yea, the greatest in the life, power, and glory of the Lord, have the greatest trials and exercises; which is to their advantage, as also for the good and benefit of others, and to the great honor and glory of the Lord."

Here I found many dangers to be guarded against.

On the one hand there was danger of giving way to discouragement, and so of letting go the daily exercise of faith, patience, meekness, temperance, charity, resignation, hope, and those christian virtues which this state calls for, and which the Spirit stands ready to furnish it with, and to make manifest in it; and so to enable us to travel on in pursuit of a better and more joyful state; that so we may not sit down short of the true rest, nor be drawn aside and taken up with the pleasures, vanities, cares and unnecessary cumbers of this world, in the spirit of the world, but so to abide, that at Christ's coming He may find us waiting; and on the other hand, there was danger of giving way to the activity of the creature, essaying to put forth in our own strength, and so of making likenesses of things in heaven, or of taking thought, in the will and wisdom of the creature, to bring about the purposes and promises of God to the Seed—the heir of promise—as Sarah did, in giving her handmaid Hagar, to her husband Abraham.

After a while, satan seemed loosed for a little space, from time to time, and to come forth in me as occasion offered, to tempt and make war; and I found that when he did come, his attacks were more furious and distressing, and his delusions and besetments stronger, and rage greater, in proportion to the growth and strength of the earthly nature in me; for in this he worked, and it seemed at these times, always enlisted on his side. All that I could do at these seasons of trial, to improve my condition, was, to suffer and bear, what, for wise purposes in the order of divine providence, was suffered to come upon me; to

exercise those virtues of the Spirit with which I might be furnished, and which my state called for, and to look unto God for help and deliverance. I could not bring a railing accusation against mine adversary, nor attempt to overcome or resist him in my own strength; but in submitting my cause unto God, I could only say with Moses, "The Lord rebuke thee satan." In this way I found that "help is laid on One that is mighty and able to save to the uttermost all that come unto God by Him;" and after a time of suffering, wherein I was brought into a situation to receive saving help, I found the enemy repulsed, and his work destroyed, as the Apostle saith :— "Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."— 2nd Thes. ii. 8.

Here there was a trial of faith, or an occasion for the exercise of it; and seasons in which I was to stand still and see the salvation of God, who thus became my Saviour and my King, and my deliverer from the hand of the enemy. In this way I was made acquainted, experimentally so, with the wiles of the enemy, and with many of his subtle devices, whereby he lieth in wait to deceive the simple, and to corrupt the mind from the simplicity that is in Christ, and with the earthly nature in and with which he works; and also with the overcoming and saving power of God revealed in the soul. I found that satan, considered as a serpent or tempter, while resisted and kept in his own order, as on his belly, was an instrument in the divine Hand of furthering

His designs, as that which gives occasion, affords opportunity, and makes way for grace to abound, and for the power of God to be revealed in us by the ministry of Angels, as the Scriptures abundantly show. Witness the sufferings of Job, what they made way for; Christ's temptations, and Paul's testimony concerning the thorn in the flesh—the messenger of satan to buffet &c. Count it all joy, saith the Apostle, when ye fall into divers temptations &c.—Christ and His followers will ever have the victory, and every conflict succeeded by victory has a natural tendency to establish and enlarge Christ's kingdom and government in the soul; and to make His subjects acquainted with His wisdom, glory, and power, and to make them rich in faith and heavenly treasure: thus by a figure of speech, it is said of the Church of Christ, "Thy neck is like the *tower* of David, builded for an armory, wherein there hang a thousand bucklers, all shields of mighty men," taken in war as trophies of victory. As the earthly nature gradually became more and more subdued, there seemed less place for "the prince of this world to work in me."

As I advanced, I found in the light of Truth, and by the various workings and risings of the earthly part in me, that I had still much of nature, much of the earth, hanging about me, which it was not easy to get rid of. I found that I had still a very strong affection for the world, which often manifested itself in some shape or other, tho' generally in an inordinate attachment to lawful things. The buddings of pride, or a creaturely regard to the reputation of self, the inordinate love of gain and a lively interest in domestic

comfort, seem to have been the sins, or temptations that most easily beset me. My love of gain, however, seemed to spring more from a love of ease, and fear of future trial, than from any desire of vain show, worldly greatness, or human glory. But here, as well as in every thing else of the kind, my love of ease and of carnal security, was often broken in upon, and disturbed by the light of Truth, which took occasion of human apprehensions and fears, and outward circumstances, to show me that this state was not a happy one, nor that which I saw and apprehended myself called to; and that this distrust of the providence of God, or want of entire confidence therein, and this fear of death to self, if given way to, would keep me all my life-time subject to bondage, like some formerly in bondage to the weak and beggarly elements—the bondage of corruption—and would ever keep me from the glorious liberty of the children of God. Thus I found, or continued to find, that Christ came not to send peace on earth, or to the earthly nature, but a sword; and, in this way, that which was of old ordained to this condemnation, became raised up in me and fitted for destruction. I clearly saw a better state, and groaned within myself, waiting for the adoption, to wit, the redemption of the body; and thus to experience a being saved by hope. I was to see and to feel that the flesh is weak and profiteth little, but that the spirit quickeneth and is willing; and I was also given to see and to feel the various workings of the flesh, and of the earthly nature in me, (and thus I became measurably acquainted with the same in others,) and to perceive

that I of mine own self could not overcome it or resist it; for it was of myself, and I of myself was carnal and earthly in my very nature and being, and, as it were, sold in, or under that which tempts, and if indulged, leads to actual sinning; and that which I did in the workings, motions and willings of the flesh, I allowed not, and indeed hated, but had not power to silence it, or command it otherwise, and so to do that, (not merely as it respects outward acts, but as it respects inward works,) which I as a spiritual man would do. So I found with the apostle, that in me, that is in my flesh, there dwelleth no good thing; for to will is present with me, but how to perform that which is good I found not, until I received power from on high; and I also found, inasmuch as this impotency was from a law in my members warring against the law of my mind, bringing me into captivity to the law of sin and death, which I strove against, (feeling the wretchedness of my state herein) and desired to be delivered from, that I was not condemned therein; for I delighted in the law of God after the inward man; and with my mind and heart served the law of God, whilst with the flesh I served the law of sin, in the inward workings and motions of it; and often could say, "O wretched man that I am! who shall deliver me from the body of this death?" having the sentence of death in myself that I should not trust in myself, but in the living God; but I may say thanks be unto God who delivereth us from so great a death, and doth deliver, in whom we trust that He will yet deliver. With the apostle I could say, "There is therefore now no condemnation to

them which are in Christ Jesus, who walk not after the flesh but after the Spirit; for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," as it respects the sin and condemnation of it. When God ariseth He scattereth our enemies, and makes one to chase a thousand and two to put ten thousand to flight.

In regard to the trials I met with, I found that whenever I trusted to man, or attempted to rise superior to them, and brave them out by the strength of mere human powers, however unreasonable the trial, considered in regard to the cause of it, that there was a withdrawing from an entire and simple dependency on God—a trusting in man and making flesh mine arm; and that thereby the seasoning virtue of Grace was lost, and that a lightness, hardness, insensibility, and a disordered state of mind ensued. The fresh occasion for religious improvement, which was God's opportunity therefor, was thus lost.

In trusting to our own strength, we at least gratify the will, wisdom, self-sufficiency and pride of the creature, and withdraw ourselves from the humble dependency, and child-like simplicity which we ought ever to dwell in; but in general, there is in addition to this, a calling up and enlisting in our services, some opposite affections, desires or passions of the creature, as instruments to oppose the enemy with, not considering that the instruments themselves are our enemies, equally with that which they are called up to oppose, because they are equally opposed to the government of Christ and His kingdom. In this way the harmony and right order of nature, are interrupted and bro-

ken; and darkness, disquietude and confusion ensue, until there is a turning again to God, and there abiding until judgment passes upon the transgressing part, and healing virtue from the blood of sprinkling is again experienced.

From the eminent manifestation of divine power, which I had experienced under a former dispensation, I was then led to think that I had got much further along in the work of regeneration than I afterwards found to be the case; for I found that I was but a child in growth in religious attainment after all, and but very little acquainted with the work of regeneration, compared with what I might be. What I now experienced of the work of regeneration was somewhat on this wise: as the things of God in relation to truth and righteousness were raised up in me, and manifested to me in the divine nature and light of Truth, whether instrumentally or immediately, by the renewings of the Holy Ghost, and I embraced them, and became leavened or baptized into them, my soul, in the heavenly process, became gradually changed into the same image and likeness, or was made conformable thereto, from one degree of glory to another, from faith to faith. In this way heavenly things were created in me, and I became formed or created anew in them; so that they seemed to become a part of myself in the new creation of God: thus the new birth grew and increased. On the other hand, as the things of a man, in relation to this world and to his earthly make, of a hurtful tendency, came forth in me in the course of nature, and were shown to me in their true character, by the spirit of Grace—the Unc-

tion of the Holy One,—and I turned from them to God, I experienced them in due time, (but not always in my own time, nor until they had seemingly exhausted themselves, or worn out my life in them through much suffering, and made themselves very hateful to me,) done away, and, for the time, wrought out.

In addition to this gradual, but certain process, I experienced, as at first, the washing of regeneration and renewings of the Holy Ghost, in a more baptizing manner, whereby I was cleansed, for the time being, from all the pollutions and defilements of the flesh and spirit, and was afresh leavened or baptized into the divine nature, and therein experienced a partaking of the water of life and of the bread and wine of the kingdom. Thus I experienced the work of regeneration, sanctification, and redemption from the earthly nature, to go on in me, whereby I was created, or to be created anew in Christ Jesus unto good works—born again from above of the incorruptible seed and word of eternal life that liveth and abideth forever. Here I experienced old things to pass away and all things to become new, and all things of God, losing my own life to gain a life in God.

I found that as God makes us acquainted with Himself—with His own divine nature and attributes, and with the virtues, graces, and exceeding riches of His good spirit, by working in us and for us, and by revealing these virtues and graces in us as opportunity for it is afforded; so, in like manner, He makes us acquainted with ourselves—with our own natures, and with that weakness, frailty and blindness, and

also the deceit and tendency to desperate wickedness, which is ours when left to ourselves, by vailing the sensible manifestation of His power in us, and suffering our natures to work in us, whereby He may manifest them to us, agreeably to the Scriptures, "That which may be known of God is manifest in man; for God hath shown it unto him: for the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made." The invisible things in relation to the outward creation being understood by the outward things that are made; and those in relation to the spirit, and to the spiritual creation, by those spiritual things which are formed on the wheel of His eternal power.

After some years when I began to experience seasons of renewed visitation, and the arising of life and power in me, to help me on my way heavenward, my soul would, in the fresh experience of it, be swallowed up of life; death and darkness would flee before it, though it were but as the putting forth of the hand of power through the door. Here my heart was warmed, and my religious exercises and duties became light, easy, and joyful. A fervent zeal for God possessed my soul, and an ardent prayer filled my heart, that I might not be left as to myself again, or again to relapse into my former state, which now in comparison, seemed cold, lifeless, and exceedingly to be dreaded. In those seasons I was led to accuse myself of a neglect of duty, and to blame myself therefor, and to conclude that my former deadness was wholly owing to indifference, negligence, and want of proper exercise and engagement of mind;

but the visitation would soon pass over, and the savor of it gradually wear off, and I would then find myself nearly in the same state as before, or in the state I had attained to in the work of regeneration, perhaps now a little improved, as by a natural growth in that work. Then again I was disposed to think that this was my proper state in the order of divine providence, and that which was best for me; that it afforded an opportunity for the exercise of many christian virtues which were called for; and on some occasions I felt reproved and condemned for endeavoring to stir up or awake my love until He pleased, and before *He* stirred in me. I was tried with many cogitations and reasonings, and was ready to think lightly of the past seasons of favor, and to question whether they did not depend more on creaturely exertion and the excitement of the passions, than on any very extraordinary manifestation of divine power; and afterwards when seasons of divine favor were renewed to me I was jealous of them, and sometimes almost afraid to give myself up to them; but the power in them would overcome me, and I would say, "Lord, if it be weakness in me, let it go for weakness and for nothing—regard it not—but how can I restrain myself from weeping before thee, and crying unto thee for love, and for tenderness and brokenness of heart, O thou whom my soul loveth, and whom I desire above all else!"

After experiencing repeated vicissitudes of this kind, I became more settled in mind in respect to them. I found that I could not feel any desire after God, nor any love to Him, but as He begat or excited

it in me by the stirrings of His Spirit, though it might be through the medium of outward circumstances as giving occasion to, or preparing the mind for it.—When this love or desire was felt, I could not turn from it without doing violence to myself, and turning from God: thus I saw with the apostle that God loveth us before we love Him; and that it is God that worketh in us both to will and to do, of His own good pleasure, we only working in Him, and conformable to His will manifested in us, our sufficiency being wholly of Him; yet that there was a part for man to do in the ability afforded. Still I find that the flesh is weak, and the power possessed as in earthen vessels; and that we are liable to a mixed state of feelings and mixed views, or to feelings and views partaking of the divine nature and of the nature of the creature, until the creature becomes lost in the Creator, and all the flesh silent before Him, which is a great attainment as a growth in the Truth. Yet I find that we must not, if I may so speak, deal too straightly with ourselves, since divine grace is made perfect in our weakness. David, under a living sense of the truth of the thing, saith, "I will praise thee, for I am fearfully and wonderfully made; marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eye did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there were none of them." Ps. cxxxix. 14, 15, 16. Wherefore, as the apostle Peter saith, "let

them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator."

As sin, whether we speak of it as dead or as alive, abounds, Grace doth also much more abound during the season of it, to overcome and condemn it. The more there is of that in our creaturely make which tempts to evil, and which, if indulged, leads to transgression and actual imputed sin, the greater the occasion, and the more room given, for God to reveal Himself, and make His power known in us; so the more we find in ourselves in relation to good works to lament, the more we have occasion to rejoice, as it is that in which God is glorified, as He is suffered to work in us: thus Paul says, "I take pleasure in infirmities," &c.; for when I am weak as it respects the flesh, then am I strong in the Spirit. Thus we see that our earthly natures while in the fall, stand opposed to the kingdom of Christ, and in the way of our peace with God, as they work in us; yet that through the ordering of divine Providence, they are not only necessary to our well-being as creatures of this world, but also necessary to the enlargement of our acquaintance with God, as that in and through which, in the working out and doing away that which is evil and out of place, God manifests Himself to us, and makes His power known in us. Although flesh and blood cannot inherit the kingdom of God, yet they give occasion, and afford opportunity for the growth and increase of the new and spiritual birth, which can and does inherit it as its birthright, as it is brought forth in it.

CHAPTER XII.

I MIGHT have said something before now, (in reference to the order of time,) respecting my marriage. I was early inclined to marry (being particularly formed for domestic life,) and desirous of finding myself in a situation that would warrant it. But seeing the many straits and difficulties which many involved themselves in from too early marriages, without either the means of living correspondent to their education, habits and manner of life; or a growth and maturity of mind sufficient to meet the various duties and trials which that state involves, I had resolved not to marry until I should see my way clear, both as it respects my outward prospects, and my religious engagements. My outward circumstances for several years forbidding the thing, and not finding my mind united to any one in particular, I put the matter afar off, and, in a sort, set myself against it; so that I was in great danger of overlooking the right time, and of deferring the thing unseasonably. But here, as I endeavored to live and move in all things, in the fear and counsel of God, the way was gradually cast up before me to walk in, in this thing, with indubitable clearness, and to my admiration. As religion was the primary concern of my life, and the principal object of pursuit with me, so it was

settled in my mind to make that a matter of primary and indispensable importance in my choice of a companion; that so my hands might be strengthened rather than weakened in a connection of this kind; and that we might be of mutual comfort and advantage to each other in a matter of so great importance. When I had been in New Bedford about two years, I found myself nearly united, I apprehend, in the truth, to the daughter of James Davis. She was a virtuous woman, had been religiously inclined from her youth, and had been trained up in the way she should go. When I first became acquainted with her, she was under a religious engagement of mind, although she might not have submitted wholly to the crucifying power of the cross of Christ—to become wholly a fool, in the estimation of the world's wisdom, in order to become wise unto salvation; and might have had some secret reserves in favor of human refinement and the world's polish; which however, were soon given up to the righteous judgments of God upon them. In the spring of 1810 we married, in the 27th year of my age. I have ever believed that our union stood substantially in the Lord; and that our procedure in marriage was strictly conformable to Truth, if not from the immediate pointings of it, which I am inclined to think was also measurably the case with us both. Some time before the subject was opened, but after I had felt the ownings of truth in it, I for a moment turned from it, and let my mind out towards an other, whose outward appearance was more taking to the outward man; but this seemed like tempting God, and proved one of the greatest temptations and

besetments of the adversary that I ever experienced, which continued for some days, and drew forth the sympathy and labors of several gospel ministers. After this I never looked from it, but moved forward in it in that innocent boldness, independency, and confidence which the Truth gives.

I had many trials of sickness in my family, death of our first-born child, &c.; but in all I found that as I kept my mind inward to the Lord, I could move on under them with great composure and staidness of mind. I found with the prophet Isaiah, that, "Thou wilt keep him in perfect peace whose mind is staid on thee; because he trusteth in thee."

I gave constant heed to the work of God in me, and duly observed what passed in me, whether of good or of evil tendency; and endeavored to improve by my misses, and by the things I suffered, as well as by the immediate teachings and openings of the spirit of Truth upon the mind, and to treasure up every thing of good, even to the fragments, that nothing be lost upon me. My disposition was naturally active, and my habits were those of application and industry; and I believed, that the words of the wise man might have a spiritual as well as a temporal relation, when he says, "He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich," and that "The substance of the diligent man is precious."

My outward business was confining, but engrossed but a small part of my time and attention, and as I spent but little of it in social intercourse with the world, (which seemed forbidden me as unprofitable,) I had much leisure for reading, writing, meditation

and reflection, and occasional conversation with the spiritually-minded; and I improved it in this way. My reading has been pretty extensive, in my way. At different periods, I read that which was most congenial to my state, feelings, and purpose. For several years I was principally engaged in reading works of literature and science; history, biography, and metaphysics, the philosophy of the mind, and that which went to the improvement of the mind in useful knowledge, and especially wherein it would seem to have any bearing upon religious life, in faith and practice. After this, as I came to feel the stirrings of life in me, giving me fresh desires after God, and after further acquaintance with Him, and bringing me under more of a travail and exercise of mind for a better state, or for a further growth in the truth, I became weary of this kind of reading, finding that although it might be useful and proper in its place and season, yet that now it tended to divert the mind from its pursuit, and no longer excited any interest, or afforded any satisfaction. I then confined myself pretty much to the writings of Friends, and to those of a few others eminent for piety in their day. But I soon found a difference in point of simplicity, life, and clearness between those of Friends and others, and then I took but little interest in reading any but Friend's. Law, in some of his writings, seems to have been favored with some very clear views, while in others he seems very much influenced by his imagination, and by human authority; and is remarkable for the captivating manner in which he expresses himself. Dell was an enlightened man, and had

many correct views. Guion, A Kempis, and Fenelon, were all very pious, and truly religious; but none of them attained unto the measure and fullness of George Fox, and to his clearness of understanding in divine things. I was once fond of poetry, particularly of the "Night Thoughts" and Cowper's poems, but now I had no relish for these or scarcely any other poetical writings: indeed it now became a task to read any of them, except now and then a few of Guion's poems.

From the cast of my mind, as well, perhaps, as from my manner of life, I became fond of investigating truth—of the study of the human mind, of the Scriptures, and of Theology as taught, not in the wisdom of man, nor in the school of men, but in the school of Christ. I was much given to study and to reasoning, and was honestly desirous of coming to a clear understanding and knowledge of the Truth, in its various bearings in relation to faith and practice, principally for my own satisfaction, and the government of my own conduct, as well as that I might be ready always to give a reason for the hope that was in me, to those who might ask. I was fully aware that man by searching in his own strength, cannot find out God; that the world by wisdom knows not God; and that the things of God knoweth no man but by the Spirit of God. Yet I was also aware that man is exhorted to seek. "Seek and ye shall find, knock and it shall be opened unto you," were the words of Christ. This stands good in the nature of things, agreeably to the order of Divine Providence; for God reveals Himself to man, and gives to him a knowledge of divine truths by His Spirit, as a princi-

ple of inward Light as he seeks unto Him for it, and is attentive to His teachings. I found as I kept my spiritual eye—the eye of faith which God had opened in me—single to the Light, and moved no faster than that made way for me to, that there was no occasion for stumbling, and that my mind became gradually more and more enlightened in regard to divine and spiritual things. What I saw was, at first, in a confused and undigested form, and I could have but a very imperfect view and sense of it. It was like "seeing men as trees walking;" but afterwards, as the earthly nature became washed as from my eyes, and I had viewed, what I saw as through a glass darkly, more attentively, and in different points of view, I saw more plainly and distinctly: thus as I kept to the light I came to see more light.

From the very general mistake in the world, respecting the use of mere human powers in divine things; and from the many great errors committed by the boasted power of human reason in matters of faith and religion, I found a strong fear, amounting almost to prejudice, generally prevailing in the minds of well-concerned Friends, (particularly with those who were not so much in the habit of thinking and reflecting on every thing that came under their notice, as some others, although of considerable religious experience, and growth in the Truth,) against the exercise of our rational powers at all in matters of faith, not distinguishing properly between the exercise of the reasoning faculties and of the rational powers in general within themselves, or abstractly from the light of Truth, and from the leavening and sanctify-

ing influence of the Holy Spirit—the Unction of the Holy One—and the exercise of them in this, and under its divine influence. In the one case they are in no wise to be depended on, and indeed ever will mislead us; but in the other, they are the natural gifts of God, and the means ordained of Him, for our furtherance in the knowledge of divine and spiritual things. The eye of the body is the means, when exercised in the light of the day, whereby we become acquainted with visible objects; but without the light, the eye would be useless to us, and, if at all depended on, would mislead us: and just so it is in regard to our inward and spiritual senses and faculties; they are, in themselves, dead to God; but by and through divine influence, they become spiritually alive to Him, and may be exercised in spiritual things to His glory and our own advantage.

From the circumstance of this fear and prejudice, I found but very little encouragement from others in the way I seemed to be led and exercised, and as little help as encouragement. The fears and prejudices of people in regard to the exercise of reason, and the reasoning powers and faculties of the mind, fell on me as one who was generally thought to be much in this way. Few understood me, and as few believed me, or had any faith that I was right; so that I have had many discouragements and trials of this kind to wade through, or rather to dwell under; for I am at times under them still, and the general impression respecting me, as *a reasoner and system-maker*, (reproachful terms in the present state of Society) not yet wholly removed.

I have found it would not do in spirituals any more than in temporals, to make haste to be rich, in the impatience of the natural part; for that in so doing I should surely come to want. I have also found that there is much need of wisdom and discretion in speaking of abstract truths, or of any truths which may be beyond the state or capacity of others duly to appreciate or comprehend; that there is need of great circumspection, self-command and subjection of the creature, to speak to the edification of others, and not to please ourselves. A mere knowledge of the truth, and a general concernment for its support, are not a sufficient warrant to attack the weaknesses, prejudices and errors of others. In advocating truth, we must always do it in the Spirit of Truth, in the wisdom of Truth, and gentleness and meekness of the divine nature. As the spirit of wisdom and truth directs, so we must proceed, and ever be subject to that, whether to suffer or rejoice, to speak or to remain silent. Our zeal for God must ever stand in God, in the faith, life, power and love of God, or it will not be tempered by the Spirit of God. Those whose dispositions are impatient and hasty, have much to learn on this hand. Where there is prejudice in the minds of others against us, and we have no place with them, it becomes very trying to get rightly along with our exercises in relation to them, or to things of general concernment.—There is no openness to receive, or even to admit the truth through us. The opposition which they manifest has a natural tendency to arouse, disturb and agitate the creature in us, and to provoke intemperate and unsavory expressions on both sides. When there

is much to meet, whether in ourselves or in others, or in both, there is need of a proportionate degree of growth in the Truth, and of a special call and qualification to go forth in declaring against wrong things; for the Word of Truth, whether immediately or instrumentally spoken, will never profit the hearer unless it be mixed with faith in him.

In an early state of religious experience, or in a low state of the divine life in us, it may be somewhat difficult, and almost impossible for some, at all times and on all occasions, to distinguish rightly between the motion and influence which is from the creature, and that which is from the spirit of Truth, although we may be ever so well engaged to make straight steps to our feet. Here we are not likely to get far out of the way without perceiving it; and we may learn by the things we suffer, and gain wisdom and knowledge by observation and experience. While we are in the Truth and subject to it, we cannot but feel an interest in it, and in its prosperity generally, as men of God. This is inseparable from the new birth, and properly so too, as a stimulus to perseverance; and if the creature has not the *pre-eminence* in any thing, and self-interest does not improperly influence us, all is well. But until the creature, or we as men and creatures, are divested of all inordinate earthly affections, feelings and interests, and self becomes of no reputation, as of itself, we are liable to mixtures, or a mixed state of things;—liable to be influenced, even in our best endeavors, and sometimes very insensibly too, by a regard to self: and to be heated by a fire that is of the creature, and false;

and not by the live coal from God's holy altar. We all need to be well on our guard on this hand, and to be very cool and dispassionate always; and often to try our spirits and prove them, in order to know for a certainty what spirit we are of. If we feel the love of God to influence us, and the meek, gentle and long-suffering nature to predominate, or that which seeketh not its own, and has the character of true charity, bearing the fruits of the spirit of Christ, we may be confident that we are mainly right, however the weaknesses of the flesh may hang about us, and occasionally have some influence over us in our intercourse among men; but if, on the other hand, we feel the disposition and spirit to prevail which manifested itself in early time in some of the disciples of our Lord, when they were for calling fire from heaven to consume those who would not receive them, we may be sure that we are not right; for Christ came to save and to do good, and not to destroy men's lives. The earthly part is fiery, hasty, deceitful and brittle; and that is man's nature: hence the fire of his own nature readily kindles upon him. Oh, how great a thing it is to be wholly gathered into, and to be comprehended by the greatness of the divine nature at all times and on all occasions. A thing that I have not yet attained unto, but that which I press after.

In conversation, when I could use freedom, I was naturally inclined to be ardent, confident, and strong in the expression of what I deemed right. This however proceeded from a lively sensibility, and an ardent mind not yet fully gathered into the quietness and meekness of the Lamb's nature, and into the nothing-

ness of self; as also from a strong persuasion that I was right upon the matter; and a want of a spirit of accommodation to the weaknesses of others with a view to gain them, rather than from anything like willfulness, obstinacy, high-mindedness, or pride of opinion. Whenever I discovered that I was in an error, I was ever ready and willing, and even desirous to acknowledge it—to retract what I had said, and to make all the reparation in my power, which the nature of the case required. I considered that it was not my own cause or interest that I was espousing, or that was at stake, but that of Truth, which I wished to stand upon its own foundation, and not to take it therefrom by making it my own.

I ever sought the Truth diligently and with care, and wherein I apprehended that I had found a ray or a degree of it, though it were but "the present truth," or but my present apprehension of it, which was partial, limited and undigested, yet my love for it was great, and my adherence to it strenuous. From this circumstance, as well as from the openness of my disposition, I was often induced to speak of my views to my friends, in my social intercourse with them; and in some instances too freely, and according to my own sense of things, rather than according to their faith, and ability to receive in the way that I was capable of communicating, what perhaps I did not clearly see through, and had not fully digested in my own mind; and not so much observing the right order of things, in regard to the proper care and use of pearls, though in the rough state, as would be best. It is a great matter rightly to divide the word of truth

in a way to stand approved in the divine sight on the one hand, and not to burthen the weak and tender, or prove an occasion of stumbling to any; nor yet, on the other hand, to countenance wrong things in any, but to answer the witness for God in all.

I found that it was unsafe to meddle with the states of those who are well on their way in the forming hand of God; or to try to help them along unbidden, from a mere desire for their advantage, faster than the work advanced in them. There is a natural growth in spirituals as well as in naturals, and a forced growth in either, endangers both health and life.—Many tender and hopeful plants have been injured, and perhaps destroyed, by improper nursing, as well as by improper neglect. Those who devote themselves to God are taught of Him daily, either immediately or instrumentally: and are almost imperceptibly made acquainted with the Truth from faith to faith, or from one degree to another, as they are able to bear it, or receive it. Those who have attained to a considerable growth in the Truth and knowledge of it, may be in danger of overlooking the slow, gradual and gentle process, by which they have attained to their present state—the length of time it took; the various exercises of mind attending it; and, above all, the great condescension, forbearance, gentleness and long-suffering of their God towards them therein;—that it was by precept upon precept, line upon line; here a little and there a little, with a stammering speech and another tongue. that they have attained to what they have: and overlooking this, they are liable to feel impatient, for others, who may at a later

period have been called to labor in themselves, to come to their views and feelings as a standard of right. What is right for one is not so for another, until he comes into that state in which he can see it so; hence, any attempt to bring people forward in the work of sanctification, faster than way is made in their minds therefor, by the work going on in them, by holding up truths beyond their comprehension, (which to them are but speculative,) has a tendency, wherein they are regarded, to lead from the right foundation, divert the attention from its proper business, and lead the mind to things beyond its reach; and so to retard the work rather than forward it, and endanger the safe standing of the individual we are endeavoring to help forward. Five words spoken to the understanding, and with the understanding, to the edification, are better than a thousand words in an unknown tongue.

There is an innocent boldness and an humble independence of mind to be exercised in and for the truth, and even this will sometimes beget great opposition and much plausible reasoning, in the minds of those who are not willing to believe the whole truth, and are leaning to the world, and pleading excuse for, if not directly in support of wrong things. This has a tendency to throw the mind of the honest-hearted laborer under discouragement, and lead him to distrust the ground of his exercises; and here, if he is of a tender make, and loth to offend, he may give up a right concern, become partially blinded, and go over to those who oppose the Truth, ignorantly, in unbelief. It doubtless stands in the right order of things, that

the standard of truth and righteousness should be exalted among the people, as far as they are able to bear it, (for it must not be exalted so high as to be out of their sight) and as far as any individuals are qualified, rightly so, to exalt it. In doubtful cases, if our labors should be received, or attended with any degree of success, we should be likely to conclude that we were right, when, if they should not be received, but should prove like throwing pearls before swine that should turn again and rend us, rather than as bread cast upon the waters, to be gathered after many days, we should be likely to conclude that we were wrong.—This might be a good criterion of the correctness of our *judgment* in the case, but not of the correctness of our *concern.*

CHAPTER XIII.

It is to be apprehended that our Society in general, has much declined in christian simplicity and godly zeal, from what it was in the beginning, owing in some measure no doubt, to outward prosperity and ease, to an increased weight of influence in the Society opposed to self-denial and the cross of Christ, tending to lower the standard of Truth; and to an unprofitable intercourse and familiarity with the world. We may boast of some improvement in Society, wherein it has accommodated itself to the existing state of things, both amongst us and in the world at large. But this improvement will be found to be more owing to human advancement in the world at large, and to a different state of things therein, giving rise to new and different exercises and concerns, than to any increase of divine light or right concern. There seems in Society very generally, a strong bias to the world; and, in many instances, large advances have been made towards it, and the leavening influence and spirit of it is but too generally very apparent amongst us, in some form or other. Thus many become secret, if not open enemies to the cross of Christ; and thereby indulging and pleading for undue liberality and wrong things, lower the standard of Truth and Righteousness in Society,

as well as in the world, rather than exalt it.—Hence any attempt whatever at reformation, would be likely to be illy received, to excite opposition, and to set the enemy at work to defend his place and kingdom. Perhaps there never was any attempt at reformation, in any age of the world, or in any state of Society, but what tended to excite opposition and a degree of persecution, proportionate to the nature of the case, state of Society, and degree of reform attempted; for persecution may manifest itself in various shapes and degrees, from that of secret disaffection to that of burning at the stake. The creature hath nothing but its own arm of flesh to defend itself and its city with, and this an arm of violence and force. Happy are all those who in attempting reforms, have known an entire subjection of their own wills and of the creaturely nature in themselves, and have felt the pointings and ownings of Truth in all they have done. With such, the instruments of their warfare are not carnal but spiritual, and are mighty through God to the pulling down of strong holds. They labor in the ability from time to time received, to overcome evil with good, and in this case if they offend, they are clear and have the reward of peace; and the woe is to them who take offence, and to that which is offended at the truth spoken in Christ's Name. They are left wholly in the wrong and without excuse, as those that oppose themselves, and are of the gainsayers of Core.

Getting along with my fellow-creatures and with Society as I could in my low estate, and with what I was in myself, I have felt the disaffection of many

towards me, amounting to a degree of persecution, by prejudice, opposition and misrepresentation. Doubtless in many things, if not in all, I have been somewhat in the mixture, but my concern has steadily been to do right, and to get clear of all mixtures. The difficulty I have found in making my way with my friends, and in Society, has caused me under the humbling effect of it, often to look very narrowly to myself, and to my manner of life, with a very sincere desire to find the right way, and to walk in it, if I had not yet found it. Many deep searchings of heart have I had on this account. It operated to my advantage, in separating me from all superficial and insincere associates, attachments and friendships, that had not their foundation in the Truth, and in deepening my experience in the Truth; inuring me to hardness, and bringing me to a willingness patiently to endure, until way should be made for me to move forward in more extensive labors—to tarry at Jerusalem until I should receive power from on high.—David's expressions apply to Christ in us, as well as to Christ Jesus, and in relation to the spirit of the world, whether in us or in others when he says:—"He was led as a sheep to the slaughter, and like a lamb dumb before his shearers, so opened he not his mouth." The apostle refers to this when he says,—"For thy sake are we killed all the day long, we are counted as sheep for the slaughter." When the prejudice of any is against us it requires a large growth, and a great degree of divine life and power to gain a place with them, but where the affections and passions are enlisted in our favor, we can

make our way with but little experience, and still less divine power and authority. And as people in general are but illy qualified to judge of divine and spiritual things, it frequently happens that the one of small religious growth, attainments and experiences, is more highly estimated and esteemed, and the one who has the greater growth and attainment in religion, (being beyond the sphere of knowledge of those who judge,) is the less esteemed by them.

As I have ever had a testimony in my heart against trusting in man, and leaning to our own understanding in divine things; and against all mere creaturely reasonings, speculations, systems and creeds, which do not stand in the life and power of God, and light of Truth; and have been fully aware that man, as man, cannot comprehend the least of the things of God, or anything of a divine and spiritual nature, as I have always endeavored to maintain,—I say, as this is my case, it has been trying to me to have been thought by some of high standing in Society, to be otherwise minded, or at least to be otherwise exercised in conduct, when they themselves have been in the speculation, and in that which they jugded me for, in thus judging me from outward observation, and in the comprehension of the mere natural part. Seeing things have been thus, and my way for public usefulness very much shut up, and my spiritual gifts wherein I could bear ripe fruits to the spirit, that might be acceptable to others, thus small and disproportionate to the inward travail and exercise of my mind, and honest endeavors to stand approved before God, when compared with others, it has often been a

query with me, why it is thus with me, and the answer has rested with me on this wise: as nature, or the natural man, is that in which grace operates to bring forth its own birth, and from that its own fruits; so, in proportion to the extent of nature in us, should be the extent of the foundation of the spiritual house; and in proportion to the extent of this, so will be the time and labor necessary in completing the building, or raising the superstructure, or in other words, for the earthly nature to be leavened by, and gathered into the heavenly--the creature, with all its inordinate earthly affections and desires, lost in the Creator—death to be swallowed up of life, and the kingdoms of this world to become the Kingdom of our Lord and of His Christ—man to be created anew—every thought to be brought into captivity to the obedience of Christ &c., and also for maturity of growth to take place and appear in that which is heavenly. In the various fruits of the earth, there is great difference in the time and labor necessary in bringing them to perfection, though all equally good in their place and season; so likewise in the animal kingdom, there is a great difference in the time requisite for different species of animals to obtain their growth. That which requires the most time and labor in coming to perfection, in the order of divine Providence respecting it, whether we speak of naturals or of spirituals, though it may have no pre-eminence above that which requires less time and labor, being of quicker growth, is still, generally stronger, more substantial and more lasting. I speak of labor, for this is that which may be called labor or work, both in

nature and in Grace, in their respective operations, on matter and on mind. It may also be observed as the comparison will hold good, that as the fruits of the earth when unripe, are generally acrimonious, ungrateful and unhealthy, and unfit for use, so are also the unripe fruits of the Spirit; hence the necessity of abiding in the Vine, and of being purged from all that injures the fruit, either in quantity or quality.

I may further observe, as the result of my reflections, not however with a view to self-complaisance, or to magnify my state, but in order the more fully and honestly to explain it, and for the benefit of others, that spiritual gifts and callings, are not the fruits by which we can rightly judge, (if we regard only the extent of them,) of the religious growth, experience or attainment. Spiritual gifts seem to be something, grafted on to the natural ones, or the natural ones made spiritual in the new creation; and as the natural ones come to perfection earlier in some than in others, so also do the spiritual ones; and the extent and growth of the latter, perhaps, bear some proportion to the former. Some are called to labor publicly at an early hour, and with but very little acquaintance with the Truth—very little religious experience, or growth in the Truth, and very little knowledge of the work of salvation and regeneration in themselves or in others, while others come to a very considerable growth in the work of regeneration and in the saving knowledge of the Truth, before they receive spiritual gifts and a divine call to labor publicly in the vineyard, who may afterwards become the most eminent of any. There are many who

possess large and precious gifts of the Spirit, and are eminent in the exercise of them, who seem to live very much in them, and pass through life with a comparatively small degree of growth in the new creation generally, and with a very limited range of religious experience. But I hasten from these observations, knowing that he who would be greatest in the Kingdom of Heaven must be the least, to self, and servant of all.

CHAPTER XIV.

For the last ten years of my life, in particular, I have experienced the power of Truth operating in me measurably as John Crook speaks of its operating on Friends of early time, in the following extract from his works on this subject.

"How it did anatomize and dissect men in their inward parts, whereby they came to see and understand the mystery of iniquity in all its workings, lineaments and dependencies, with the man of sin, his seat and government in them above all that is called God; which is the cause why those who thus learned Christ appeared so rough and sharp against hypocrisies of what form or opinion soever they were, from a true, certain sight and knowledge that they had of the states and conditions of all people, in their several ways and worships; discerning the insides of others, by the spirit of Truth which had given them a certain knowledge of themselves; from whence as truly learned and skillful physicians, they came to understand both the diseases and the cause of them; and also the right way of cure for them; and durst not daub with untempered mortar, as the unskillful builders had done before them, nor heal the several hurts and diseases of people slightly; but first remove the cause, and then the effect ceased." p. 267.

In early life, when separated from my friends and relations, having a large share of natural affection for them, I was fond of writing to them and receiving letters from them; but of latter years my state has been such that I have had no disposition to write to any one, unless on some matter that might require it; nor have I any desire for any one to write to me, unless they might have something special to communicate. I have had nothing of my own, or of that which was for myself, to spare to any nor anything given me of a divine nature to communicate to any; and I trusted that if any one had anything of this kind to communicate to me, they would do it; and if not, I wished to be contented with my allotment in the will of God. I have had but little interest in any of the common concerns or occurrences of this life, or in anything that relates to others in particular, and in which I had no particular concern, nor duty to perform. I have had no wish to keep alive feelings merely natural, in myself or others, nor to give them any support, but rather that we might die to such, in order to come to those which are spiritual—to those which are governed by the leavening influence of the Spirit. I could not, in truth make profession of those natural affections and feelings towards my relations and friends, which I once possessed in a great degree, and which would have still been very grateful to some of them, and would in those, have excited a reciprocity of them.

Doubtless natural feelings, affections, &c., are right in their season and place, and may be lived in and indulged for a time, but when we are called to for-

sake all, and follow Christ in the way and work of regeneration, in order that we may put on Christ, have new feelings and affections created in us, and walk in newness of life, how can we reserve, as Saul did, the best of the sheep and cattle under any pretence whatever, and answer it to our God who calls for all, and commands utter destruction to all that is merely natural. I. Penington writing to his father who complains of him as undutiful on this hand, says:— "About having comfort in me, and wishing me more comfort in my son, I must needs say this: there is a part which God hath struck at and is destroying, and I have no comfort here, and that is able to afford little comfort here, to any one else." See also, J. Woolman on the subject.

For several years past I have found myself gradually losing the interest I had before felt in doctrinal truths, or rather in reasoning on doctrinal subjects, and have felt an increasing desire for a growth in the life and sweetness of the spirit. Herein I have experienced an increase of weight on my spirit, an increase of silent travail and concern for the prosperity of the Truth, and the enlargement of its borders both in myself and others, with an increase of tenderness of spirit, of watchfulness over myself, and of benevolence and charity towards others, who were concerned in measure to walk by the same rule and to mind the same thing. The humbling sense which I sometimes had, and much of the time dwelt under, of my own weakness and frailty, more than the prevalence of the Spirit of divine love, led me to feel more tenderness and charity and commiseration towards my weak

brethren, and brought me measurably to a willingness to bear the infirmities of the weak. Yet here, I am, in some instances, straitened, lest in manifesting a familiarity which my good-will might warrant, it should be construed into approbation of conduct, which my concern would lead me to testify against. We need to be wise as serpents, in the heavenly wisdom, while we are as harmless as doves, not to commit ourselves in any way.

On the 15th of 1st mo., 1817, I received a letter from my formerly sympathizing friend and brother in the Truth, and cousin by marriage; and as it is written in the fresh opening of divine life, and is descriptive of my state at that time, I shall make the following extract from it.

Dear Cousin:

I received thine of the 12th inst., and notice its contents; I am very glad if my labors were passable—so let it pass. The former love we used to have for each other. I felt renewed in me on my way home; and since that I have felt thee in the Truth and in the everlasting covenant; and that thou art in the work, and in that which brings forward. It felt clearly to me that thou art in that which overcomes and creates anew, and makes us near one unto another. I love to feel that which unites, and is not outward and speculating upon things of various natures and names, and among the rest on preaching and upon one another. All this must be done away, or that which is the root of it, then we shall come to be baptized into one body, and drink together into one spirit, passing from that state which is described by beasts full of eyes, in which there is seeing of every thing in each other; and sometimes

we are moved thereby and our zeal is stirred, as thou hast seen in many, so that we can hardly find any right, which is a troublesome state to pass through; but some have passed from it into singleness of heart, breaking their bread from house to house.

Of later time, when clothed with a right spirit, I have felt myself on very independent ground in relation to my fellow-creatures, though on very dependent ground in relation to my God, for all that I am or can be in Him. In the same proportion that I have been raised above the love of the world, and of man as man, so also have I been raised above *the fear of man*. But I think I have seen instances, wherein, under circumstances that have favored the thing, natural love and affection have overcome creaturely bashfulness and the fear of man, in a limited way, or in respect to some individuals who commanded fear. Here however the course of nature was still disordered. Man cannot govern nature in himself, or in the world at large, as he was set over it to do, but by virtue of divine aid, afforded him as he abides in the image and likeness of God, in which he was created. All must be governed by a divine and supernatural principle in them, and not by the strength of human powers, or of nature opposed to nature, or we shall come short of the glory of God; for it is virtually God who worketh all our works in us by His spirit.

With regard to what I formerly saw, and have since seen respecting the work of the ministry, I may say, it appears to have been a foresight or prophecy of that which is to come, seen as in the days of the prophets; and to have answered somewhat as a pat-

tern, to which all in me was to be made conformable, like the pattern of heavenly things shown to Moses in the mount, with an injunction to make all things agreeably thereto. I have never entirely lost sight of the subject in the eye of faith, for any length of time together, if at all; though it has often seemed at a great distance, and at times almost out of sight. It has sometimes seemed like a promise, somewhat like that to Abraham, of a future inheritance through faith and patience; for Abraham, "after that he had patiently endured, obtained the promise;" and not before; and it was through faith; and his faith herein was accounted to him for righteousness. I have also had frequently to remember that David was anointed King in Israel a long time before he was brought to the throne. I have felt it my duty to exercise faith towards God in the matter, and I have ever found peace in it. I have felt bound to shape all my conduct—all my outward conduct, business and intercourse among men, and all my inward exercises and feelings—in a way that would correspond with such a thing, that both my character and walk among men, and also the inward state of my mind, might be brought to correspond with it. I have from time to time been strengthened in the faith, that as I continued in the labor and patience, I should sooner or later receive the promise, as I should grow to it, in the order of divine appointment, and receive it as an inheritance of the new birth. It was a promise to the babe immortal, and designed for its inheritance at a proper season, when it should be of mature age and growth. But times and seasons are in the Lord's hand, and

when the time of inheritance will come as to the outward, is to me entirely unknown; but as to the inward, I believe it will be when the Son of man, or Christ within, shall have so perfected His work in me, as to ascend up on high, leading captivity captive, and conferring His gifts upon me.

The burthen of the Word, as it respects the welfare of Society and the prosperity of Zion in myself as well as in the world at large, has, of latter time, much increased upon me, and is almost ever before me; and for several years, under an increased concern for the support of christian discipline in the Church, and right order in managing the affairs of Society, I have taken part therein, and think I have felt from time to time the ownings of Truth.

A prospect of a call to the work of the ministry dwelling with me in the manner it has, and being revived in the authority of Truth with great clearness and power, by Gospel ministers in sympathy with me, as though I was already anointed and in the thing, could not fail, with such a mind as mine by nature is, to prove a subject of deep interest to me, and source of much thoughtfulness and concern, and a great trial of faith and patience. I could not move a step in it, neither could I turn from it in unbelief; and all that I could do, was, in an humble reliance on the all-sufficiency of divine Grace, to cast my burthen upon God as one who careth for His children, and also He who alone is able to carry on His own work, and perfect it in us to His own praise. The various exercises attending this prospect and concern, from the workings of the flesh on the one hand, and the work-

ings of the Spirit on the other, have been deeply instructive to me, and tended much to my refinement, and to train me to the work of faith, and service of God, as in Christ's school. Herein I have seen much of the workings of the flesh many ways, and much of the wisdom, goodness and gentle dealings of God with His creature man, to bring him forward and fit him for Himself. Many times I have thought myself, when under divine favor, now fitted for the work whereunto I might be called, and thoroughly furnished therefor; and directly afterwards have seen my mistake, and therein had to admire at the weakness of the creature on the one hand, and at the wisdom and goodness of God on the other. I have seen that while the creature is all impatience and hurry, the Creator is consistent with Himself; and with Him a thousand years are as one day, and one day as a thousand years. I find that God is a liberal giver as well as a bountiful rewarder, and not as represented by the slothful servant who hid his talent in the earth; that His grace is sufficient for us; and that He affords us time enough to become what He would have us to be, without hurry or distraction.

My state has, from time to time, been sympathized with and spoken to by Gospel ministers in Gospel authority. Of later time, as though to add to my trial, I have been addressed in Gospel authority, as one already called to the work, and the way in which I was to proceed in it clearly pointed out in a baptizing [manner.]

CHAPTER XV.

HAVING devoted myself to God from early life, and never lived in a state of transgression and sin for any length of time; but always repented of evil as soon as I had committed it, so that the Sun of righteousness—the light of men—was never suffered to go down upon my wrath; from these circumstances, I say, in some measure perhaps, and from the goodness of God to me, I have never been tried with those doubts and reasonings with regard to the fundamental truths of the Gospel, that many have; nor in respect to my own state in point of *acceptance* with God; which I deem a great favor, although it may have given me a degree of confidence, which some no doubt, who were ignorant of the ground of it, have considered unbecoming, and arrogant. Having given my attention to religious subjects in the manner I have, it would not be strange if my views and feelings therein should be riper for my years, than those of others who have devoted less time and attention thereto. But I have nothing to boast of; all boasting is excluded by the law of faith; and I have nothing in relation to divine things which I have not received through faith. I aim at a true and impartial account of myself, having no desire to vary therefrom on either hand; and some things are mentioned more by way of apology,

or explanation of character and conduct, than from any other motive; as it is possible that some may read this who may have had some knowledge of me and of my manner of life, in the days of which I am speaking.

I spent much time in a careful perusal of the Scriptures, and the writings of early Friends, and in comparing what I found in those writings, with what I had known myself of the way and work of Grace in the heart. I found, that to my mere natural understanding and reason, all was dark and fruitless, entirely so, and beyond my comprehension; that I could not take one step, in matters of faith, or know anything as of myself, or come to be fully ascertained and satisfied in respect to any one divine truth, but as I was favored with some degree of divine light and evidence, either singly or collectively, particularly or generally, in regard to it. Thus I continued an honest inquirer, and humble seeker as before God, in regard to the various questions of faith and practice that might come before me; for it was an age of reasoning and questioning and of speculation too, as well in the Society, as in the world at large; and with a view to assist me in ripening and digesting my views, I often made essays in writing on various subjects that came under consideration, often recurring to the Scriptures and to the writings of early Friends, and making extracts from them on the subject in question. I endeavored to bring all my views to the light, and to examine them therein, and retain only those which seemed, in some measure at least, to be approved by it. I did not often see the

whole truth in relation to things, or things in all their bearings in relation to the truth, all at once, or so far as I afterwards did; but gradually, from step to step, as I attended to the discoveries of light, and was brought into situations favorable to the further discoveries and manifestations of the light. It is those who seek that find, and they who labor, that enter into rest. Creaturely exertions, we know, as such, avail nothing; they are to be silent in our spiritual walk; but in vain shall we expect that God will impart to us the knowledge of Himself and of His ways, or any of His gifts and riches, unasked, undesired and unsought for. It is those who hunger and thirst after righteousness that are to be filled; those who seek, that find; those who ask that receive, &c. We are to labor for spiritual blessings, as we do for temporals, not only in order to procure them, but also that we may be fitted to enjoy them, and to duly appreciate their value and excellency.

While I resided in the country, it was impressed on my mind and feelings, that Friends were to be a distinct and separate people from all others, like Israel of old, to dwell alone, and not to mingle with the nations, nor to indulge in a familiar intercourse with them: that they were designed to be, like early Christians, "A chosen generation, a royal priesthood, an holy nation, a peculiar people; that they should show forth the praise of Him who hath called them out of darkness into His marvelous light;" (1st Pet. ii. 9.) that we are called out of the world, out of its spirit, out of its wisdom and policy, customs and manners, &c., to be led and guided in all things by

the unerring spirit of Truth; and required to hold up the standard of Truth and Righteousness to all people. I saw that we could not with safety to ourselves, consistently with our high calling, or profitably to the world, mix and associate with the world, in any of its concerns, whether civil or political, moral or religious, as they were all conducted in another spirit, wisdom, &c., tending to draw us aside from the simplicity and purity of our holy profession, and subjection to the cross of Christ, and to leaven us into the spirit, likeness and image of the world, and to lower the standard of Truth and Righteousness amongst us.

On coming to this place I found that Friends generally, as well those who took the lead in the Society as others, had given place to carnal reasonings, and human conclusions on this subject, and took a deep interest, and a very active part, under very specious and plausible pretext, in the political affairs of the country, civil government, and the various institutions and associations for moral and charitable purposes. Friends themselves, were much divided on the subject of politics, and directly and warmly opposed to each other. Their attention was very much diverted from its proper object and pursuit. The real Quaker was very much overlooked and lost sight of, and the doctrines of the Society became a subject of question; and not only our principles and testimonies, but also our discipline came to be very much neglected and disregarded. In making a stand myself, in not taking an active part in the politics of the day, I suffered much, and all the powers of persuasion and of argument were exhausted upon me, by those who had the lead

in Society, as well as others. I was almost compelled by force to join the strongest party. This was a very great trial to me in my low estate Indeed, considering my low estate at the time, and the circumstances of the case, and my unsupported situation, the stand I took, and maintained for several years, while no one stood with me, seemed like a free-will offering, rather than anything that was so laid upon me as that my peace, state or future happiness seemed likely to be materially affected, had I waived my scruples, and framed myself to an easy compliance with the practice of Friends, very genarally, throughout this Yearly Meeting. I was governed in my conduct, in this as well as in most other cases, by an ardent love of Truth, and of that which is consistent therewith, in the least things as well as in the greatest, rather than from any view to the terrors of the law, or any very strong and forcible impression on the subject in particular. At length war was declared, and then, to the eye of reason, there was still more cause for Friends to exercise themselves to put men into office who were opposed to it. Friends were not in a state to receive the exhortation of our Lord on such occasions, "see that ye be not troubled." All was perturbation, anxiety, fear and distress, as though all depended on human exertions. Few, if any, had entire trust, and full confidence in God to direct their steps and order their conduct; or in His providence to over-rule all to the general good or promotion of the cause of Truth and Righteousness in the earth. I was led to pity my friends with human and short-sighted pity: this weakened me,

and giving place to fleshly reasoning, I lost for a time the little faith and strength I had, and gave up for two or three years to go with Friends, who pressed me to it out of measure in the thing. And though I presently became so darkened in my mind upon the subject, as to feel no condemnation in the part I took, but to justify myself in it; yet I found no solid peace therein, but as much or more distress than I had before felt in refusing, and standing out against the solicitations and importunities of my friends. But all my disquietude both first and last, seemed to arise from the influence of a worldly spirit upon me, or from sympathy with that spirit in others. When war was over, I recovered strength to take my stand as before, and without much opposition; and since that time have been abundantly confirmed in a belief that my original concern was right; that Christ's kingdom is not of this world; and that those who are under His government and kingdom, are called out of, and, in our day excused from, bearing any part in electing officers of government. And it now seems so inconsistent with the nature of Christ's kingdom and our profession, for any of us in the present state of things, to take any part in politics or civil government, that where there is a good degree of child-like simplicity and uprightness of heart, there needs but little growth in the Truth, or manifestation of light, to see the subject in this way.

Once, when young, but after I had been measurably convinced of the Truth and its testimonies, I attended the funeral of a neighbor, conducted in the world's way by the parish priest; and contrary to

apprehensions of duty, I joined in the prayer made on the occasion, in standing up and taking off my hat, and felt condemnation for it. Afterwards I became more fully convinced that I could not on any occasion, consistently with the testimony of Truth, manifest any show of unity with, or give any countenance to the lifeless and formal worship and religious performances of hirelings, or even of those whose time is always ready; but must bear a decided testimony against all will-worship—all worship performed in the will, wisdom and affections of man. As this was the general usage of Friends where my lot was cast, I had no further trial in the matter, but as occasion required, kept faithful to the testimony. On returning to this place, I perceived that many Friends here were full of questionings and reasonings on the subject, and had let fall the testimony very much in regard to the thing. For a time I was tempted to listen to their reasonings and plausible representations, but soon found that they were carnal and misleading, and that I must keep to my first and early impressions and feelings upon the subject; since that, I have been abundantly confirmed in my views. "Let them return unto thee, but return thou not unto them," was impressed on my mind. No one plead for those who were paid for their performances, but only for those who laid claim to the influence and guidance of the Spirit, in some way or other, and professed to act from apprehension of duty, and without any view to gain or reward.

I have been concerned, as occasion has offered, to hold up in conversation among Friends, the standard

of Truth as professed by us, and kept to by early Friends, and the primitive believers, and to remind my friends of our high calling. I have often been led to lament the weak, and mixed state of things amongst us, and the general relaxation and leaning I perceive in most, towards the world. Many seem very unmindful of their high calling, and the numerous advantages and privileges they enjoy, and of their great responsibility therefor, and are so immersed in nature's darkness, and in the spirit of this world, and so lost to that in which the principles and testimonies of Truth can alone be properly understood, and rightly maintained, as to lose sight of the purity and ground of their religious profession—lose sight of the distinction which exists between truth and error, and so become one with the world. I have felt no disposition to condemn or to censure other religious societies. I have charitably hoped and believed that there were those among them, who, from the sincerity and uprightness of their hearts towards God, and from the stirrings of the Seed of life in them, would be accepted of Him: that they would be accepted according to what they had, and not according to what they had not of the knowledge of the Truth and way of holiness. Still I could not but believe that primitive Christianity in faith and manners was but very little understood, and perhaps still less practiced by the different societies in the world, in their collective capacity; and that while the Seed of the Kingdom—the babe immortal—was overlooked in themselves, and His operations and teachings silenced, as well as many of the plainest precepts of the Gospel

left on record, will-worship had too generally taken the place of that worship which is in spirit and in truth. Indeed, when I looked over Christendom, so called as distinguished from the Pagan world, I could see but little more than an empty profession, even among the denominations of religious professors, other than in that degree of amelioration in moral sentiments, views, feelings and habits, which may very justly be attributed to the introduction and influence of the Christian religion in the world. I have believed that we, as a society, were called upon, loudly so, in a view of the advantages we enjoy, and of what has been done and is still being done, to take the lead of all others in a testimony for the Truth as it is in Jesus, in life and conversation, as well as in faith and doctrine.

I noticed that some Friends in some places, in imitation or emulation of the people of the world, and with much show of charity and good, not only joined others in forming Tract Societies for the purpose of spreading tracts of a moral and religious nature among the lower class, but also formed them among themselves, tho' independent of the Society. These also interested themselves in free schools for the Blacks, in slavery, in the various charitable and moral institutions of the day, and other ways, with much zeal. But I was led to think that though these things might be well in themselves, and be filling the states and conditions of those who first engaged in them, and withal carried with them much show of good, yet, that in their several relations, bearings and tendencies there was a snare in them, tending to sap

the strength of the Society various ways, and would not be owned by the Head of the Church, as on right ground.

It seemed to me hardly to be expected that Friends keeping their places—their ranks in righteousness—and walking consistently with their profession, would be called upon to act independently of the body in these matters, or to unite with others in any institutions or associations of this kind. I could see no necessity for it, nor any advantage to result from it, that would bear to be put in competition with the embarrassments likely to attend it, and the evil to individuals and to the Society likely to grow out of it; for I apprehend that associations of this kind would naturally lead our members to a greater intimacy and familiarity with the world and its spirit, whereby the standard of righteousness amongst us, and with the individuals engaged in them in particular, would be likely to be lowered, and our various testimonies greatly endangered.

I might have said something before now respecting a wild, high-soaring, ranting spirit, which has appeared among us for some time past, and of my exercises in regard to it; but having found it in my way to write some account of it separately, I omit further notice of it here. I may remark however, if I have not before done it, that for several years past I have often had to sit as among the pots, and sensibly to feel the thorn in the flesh—the messenger of satan to buffet me. Here my exercises have been much in secret, and much hidden from the world; and under them, I have measurably learned the weakness and

impotency of the flesh; that it is all as grass, and the goodliness thereof as the flower of the field; that man as such, even in his best estate, is altogether vanity, and nothing whereon to be accounted of; and that the gentle dealings of Divine Providence with his creature man, were designed and wonderfully calculated to withdraw him from his purpose of self-aggrandizement, &c., and to hide pride from him, and to centre him in God his Creator, upholder and benefactor.—I have found that when my mind has been much engrossed with earthly gratifications, cares and pursuits, however lawful in themselves, I have had to suffer for it; the way for heavenly enjoyment—peace of God, which the world, with all its enjoyments cannot give--has been obstructed, and a door opened for the tribulations of the world. Thus I learned obedience by the things that I suffered; and find that it is only as I hold this world and all its pleasures and treasures loosely, possessing all the goods thereof as though I possessed them not, or as a mere steward, making no provision for the flesh, to gratify the lust thereof, and taking no thought for the things of this life, as a primary concern, that I am able to enjoy at all; and thus that it is the meek only who are blessed with the inheritance of the earth, or who rightly can inherit it, and really enjoy it. Straight indeed is the gate, and narrow is the way which lead to life eternal,—to true peace and blessedness. How easily turned out of it! and what continued care and watchfulness, with a single eye and heart wholly devoted to God, are necessary to make progress in it. But in it much is to be enjoyed.

At one time I was led vainly to imagine, that all the trials and ills of life were the mere unavoidable condition of things, and that no particular end or good was designed in them; that they were mostly such as man procures to himself, and might easily avoid by prudence and a conformity to the order of Providence respecting him. But alas for the incompetency of man to scan the works and ways of God! I have since been given to see, that although the trials and ills of life, as they are called, should be considered the unavoidable condition of it, according to the established order of things; still, that God has a gracious design in them for the eternal good of man.—They serve not only to humble the creature, to expose the weakness of the flesh, show the instability and uncertainty of all earthly joys, and where man's chief interest and good lie, but to make way, give occasion and afford opportunity, for God to reveal Himself in us for our help, and to carry on His work in our hearts, of regeneration and refinement. The omnipotent and beneficent Creator could as easily have constituted us free from all the trials and supposed ills of life, as to have made us liable to them as we are. An imaginary resignation or acquiescence in the divine will in the order of His providence, is one thing—a mere talk—while the reality wrought in us by the effectual working of His divine power and spirit, and a co-operation on our part, is quite an other, and not so easily attained at all times and on all occasions as some may suppose.

And now in drawing to a close for the present at least, I may say that although I was very early in

life enamored of God and His ways, and have been enabled thus far, to live measurably in that faith which overcomes the world, and to fight the good fight thereof, and often been led to crave a double portion of Elijah's spirit, and to labor for it, disdaining as it were, to be second, or behind the very foremost, in faithfulness and true dedication of heart and mind; yet I have found, that while I had no cause for complaint, but rather much cause to admire at the wisdom and goodness of God in His gentle dealings with me, and to acknowledge with gatitude, that hitherto He hath helped me, and afforded strength equal to the day and exigency, and as much of the inshining of His good spirit, as would have been either safe or proper for me in the states I have been in, and that His grace afforded has been altogether sufficient for me; yet, that my advancement heavenward, and growth in grace and in the sensible enjoyment thereof, have been no ways in proportion to my creaturely desires and carnal apprehension of things. The kingdom of God in us is, as Christ said, "as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how; for the earth bringeth forth fruit of herself; first the blade, then the ear; after that, the full corn in the ear." Mark. iv. 26.

I may conclude in the language of the Psalmist:— "Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident. One thing have I desired of the Lord, that will I seek after; that I may

dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple; for in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me: he shall set me upon a rock."

CHAPTER XVI.

I HAVE felt of latter time, an increasing concern to attend all our quarterly and yearly meetings, in order not only to gain strength and experience myself, but to strengthen the hands of the rightly concerned, bear a part of the common burden, and manifest the concern I felt for the support of the testimonies of Truth, and the right ordering and managing of the affairs of Society. Many, it is to be feared, by giving way to worldly-mindedness, fleshly ease and carnal reasonings on this subject, neglect their duty herein to their own great loss. I have found it profitable for me to leave the cares and concerns of this life, and get away from the sphere of their immediate attraction and influence for a time, and mix in religious exercises and social intercourse with concerned Friends; for as the company and converse of the worldly-minded when listened to, have a tendency to leaven the mind into the spirit of this world; so the company and converse of the spiritually-minded and rightly exercised have, to encourage and strengthen in virtue and piety. While, as parents, we are endeavoring to restrain our children from the company of those, whose conversation and example would be likely to have an unprofitable effect upon them, it has seemed to me that we should spare no pains to introduce

them to the company of those, who may be safe and useful to them as instructors and companions. Let us beware of estimating our labors and pains too highly, or of putting them at all in the way of our duty on this head.

The state of Society with us at the present time, is such as to render it very trying and difficult for the upright in heart to take an active part in it; and to require more than an ordinary qualification therefor, as may be seen from my account of it elsewhere.—There seem to be but few, rightly qualified to labor with becoming zeal in the support of our precious testimonies, and of our Christian discipline. There has been a dealing as with a slack hand. From giving way to fleshly ease, carnal reasonings and vain speculations, some who have long been looked up to as the leaders of the people, have been taken in the snare of the fowler, carried away with a spirit of delusion, and made to believe a lie. [New Lightism, as it was called.] The lax administration of the discipline which has prevailed, has made way for a weight of influence in favor of liberty and ease hard to be surmounted or withstood. These things have opened the door for a libertine, ranting and unbelieving spirit to get up, under pretensions to greater spirituality, &c., to the great disturbance of the peace and harmony of the Society.

As it has fallen to my lot to take an active and somewhat conspicuous part in opposing innovations and wrong things, and to be viewed by the apostates, libertines and deluded ones, as one of their principal opposers; so I have often, of latter time especially,

had to look very narrowly to the foundation on which I stood, and to the spirit by which I was actuated. But through all, while I have been led often to examine, prove and know myself, and to say in the language of the Psalmist, "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting," (Ps. cxxxix. 23.) and to desire to begin anew if I could find a better way; still it has ever returned to me, "This is the way, walk in it." Thus I have found from time to time, that "The foundation of God standeth sure, having this seal, the Lord knoweth them that are his."

The still remaining ardor and impatience of my disposition, though somewhat abated, expose me to many close exercises and trials. I have also much to suffer from want of the sympathy and support of many who take an active part in the Society, and are not prepared to stand quite upright according to our profession, in the support of our discipline and testimonies. Some accuse me of being given to reasoning—"a great reasoner," as they say; but I trust without cause. The Searcher of all hearts knows that I love His law and His light; that my trust is in Him, and my expectation unto Him, as the alone competent power to enlighten my darkness, or to give me a true, living and saving knowledge of Him, and His requirings of me; and as my sufficiency in all my labors and exercises and my support under trial. I wait daily for His law, and look for a new heaven and a new earth wherein dwelleth righteousness;

that is, for a higher and more redeemed state than I have yet attained to.

For many years past I have been honestly concerned to maintain not only a fair moral character amongst men, but a religious character among the spiritually-discerning, and not, as I trust from sinister motives, or any view to self-exaltation or the reputation of self; (for I have often said in my heart, let that be laid in the dust—) but for the honor of truth, and for the promotion of its blessed cause on earth.

6th mo., 1821. I find under suffering of much weakness and infirmity of the flesh, that it is not merely in outwardly separating myself from the various associations and acts of the political and even religious world, that I find peace and the answer of a good conscience towards God ; but that in order to this, it is very necessary to guard strictly against partaking of, or giving place *to the spirit of the world* in regard to these things, lest I should be betrayed at unawares into improper feelings, and thence into some inconsistency of conduct. If it be principally on account of the spirit in and under which many public acts and deeds are done that we cannot join in them, surely it is necessary that we guard against this spirit at all times, which may find a place with us in privacy and retirement, as well as in the public walks of life; and if it be not radically overcome, the evil will still exist, while we are but lopping the branches.

My getting along in religion and in a religious life,

is still, and perhaps ever will be, in a low plodding and retired way; which however may be the safest and best for me; and perhaps is all that I shall ever attain to or can properly look for, constituted and laden with frailties and infirmities, as I am. I often find myself in a narrow place, rather than in a place of broad rivers and streams. Still, much of the time, I feel measurably resigned to my allotment in the will of God. I am often "straightened in my own bowels," and narrowed up in the way of the cross, so that with what I have to meet with both from within and from without, I find it at times hard to move forward.

I find myself much limited in regard to any conversation on points of difference, and even on indifferent matters with an air of familiarity with those who are in a reasoning spirit, who have neither eyes to see, ears to hear nor an heart to understand the way of Truth, or who live above the witness in themselves. A silent testimony for the Truth in suffering, and chaste conversation, coupled with fear, is all that we can do, unless way is made for us by the power of Truth to do more.

It has appeared to me, that all who are made partakers of the blessed Truth as professed by us, in faith, doctrine, government, manners, &c., and as handed down to us by our predecessors through many sufferings, hardships and labors, are partaking as of vineyards and olive trees which they have not planted—that other men have labored, and they have entered into their labors; and that herein we have received a goodly and precious inheritance in

trust for the present and succeeding times; and for which trust we are highly responsible, and bound in duty, in justice and in gratitude to the great Author of all good, and to His servants, as instruments in His hands, to keep inviolate; that while we enjoy the benefits of the inheritance, we faithfully discharge the *trust* committed to us unimpaired.

6th mo., 1822. Of later time I have felt quite released and clear of any apprehension that I shall ever have any part assigned me in the work of the ministry; notwithstanding a persuasion to the contrary had possessed my mind for many years. I now apprehend the vision which led to such a persuasion, however true *in itself*, was not of that *particular* and "private interpretation" or construction which I had been led to give it. And I feel bound to record it as a matter of instruction to those who may be similarly exercised. I was under the exercise and expectation of a call for more than twenty years. The vision is now satisfactorily resulted to my mind upon the broad scale of Scripture doctrine, which informs us, that all true believers and faithful followers of Jesus Christ are "As living stones, built up a spiritual house, an *holy priesthood*, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." And that all such are, "A chosen generation a royal priesthood, an holy nation, a peculiar people to show forth the praises of Him who hath called them out of darkness into His marvelous light." See 1st Pet. ii. 5, 9. And as Paul saith, "There are diversities of gifts, but the same spirit. To one the word of wisdom, to some,

of knowledge, to another discerning of spirits, &c. See 1st Cor. xii. By one spirit they are all baptized into one body. But our own imagination and the imaginations of others respecting us may easily err, in assigning us a place in that *body*, or in the spiritual house, which the great Head of the Church has not designed us for. We have not all the same spiritual gifts, but faith, hope and charity abide for us all. *I have received however*, as *I trust*, a small gift in the administration of the discipline of the Church, and feel peace in the faithful exercise of it, as opportunity offers, and in the ability afforded.

THE

TESTIMONY OF JOB OTIS,

CONCERNING

HIS BELOVED WIFE

DEBORAH OTIS,

Who departed this life the 25th of eleventh month, 1847, *in the 64th year of her age, suddenly, in a swoon, occasioned as was supposed, by the rupture of a blood vessel near the heart.*

She was the daughter of James and Deborah Davis of New Bedford, Mass. Her father, James Davis, was the son of Nicholas Davis, both of whom were approved ministers, concerning whom Memorials have been preserved. Her mother was a Proud, and claimed consanguinity with the Fothergill family of blessed memory. She filled the station of an Elder and took an active part in meetings for discipline, and in the concerns of the Society.

She was endowed with good natural abilities, great firmness of mind, stability of character and constancy of purpose; kind-hearted and sympathizing towards all; free, open and social in her disposition; and though well qualified to mingle in the higher circles,

yet, from the amiableness of her disposition, she could readily condescend to those of low estate, enter into their feelings, sympathize with them in their trials, and place herself on terms of familiar intercourse and friendly relation with them. She was orderly from her youth, and early became religiously inclined, and led to renounce the vanities and ambitious pursuits of the world, in favor of a life of holiness, self-denial, and devotedness to God.

We were joined in marriage in the spring of the year 1810; she in her 26th, and I in the 27th year of our respective ages; and I have ever had the satisfaction and comfort of knowing that she was the special gift of an all-wise Providence to me; that indeed, we were given to each other in the ordering of Divine Wisdom, and in the covenant of divine life, and were not drawn to each other from mere human attachments, carnal views, or outward considerations, but in the drawings and stirrings of divine life, of which we were both of us made sensible, and to be mutual helpers of each other's joy, in bearing one another's burdens, and holding up each other's hands in a Christian course, in the journey through life, and in our united labors and sufferings, to be serviceable to the Church, and succorers of the little ones.

In about a year after we were married, (as I remember,) she came forth in the line of the ministry, which was well received by all, it being sound, weighty, edifying and in right authority; delivered in a very clear and distinct manner, free from any unnatural tone or affectation of any sort. Her ministry was officially approved of a few years after.

At this time she was generally respected, beloved and esteemed for her works' sake, as well as for the gifts and qualifications with which she was richly endowed, both naturally and spiritually, and was indeed, as might be said, popular, and hence had she not had weight of character within herself, and kept an eye single to her Lord and Master, and Preserver, she would have been in great danger of being hurt on this hand. This fair standing and reputation continued for some years unabated, and until she was called upon in company with a few others, in the line of religious duty, to contend for the Truth, and the faith of the Society, to bear testimony against wrong things, as they began to show themselves in the form of New Lightism, as it was called in the Society.—She stood firm from the first, and took an active part in withstanding, exposing and testifying against it; showing the fallacy and utter delusion of its wild and truly fanatical nature and character, which Friends finally succeeded through Divine help, in putting down and clearing the Society of its baneful and disorganizing influence, tho' with the loss of their reputation good name and standing with all of that class, and through much suffering and exercise of mind.

Soon after this, (from 1829 to 1831 inclusive,) she felt called upon, in connection with the few who had been mainly instrumental in putting down New Lightism in New Bedford, to stand against the spirit of Gurneyism in its incipient state, as it showed itself in New England Yearly Meeting at that time, in a somewhat hidden, secret and deceptive form, under the lead of Almy and his supporters, who then bore

rule. In this stand, a false rest was greatly disturbed among those who had become settled on their lees, in a worldly spirit and policy, and forgetfulness of the Truth, its leadings and testimonies, and of the faith of the Society. Those at the helm seemed greatly alarmed, feeling their standing struck at and shaken, their reputation at stake, their authority and rule dishonored, and their craft to be in danger. Their incessant cry, and their only argument and rallying point was "unity with the body," that is, as was understood, "implicit faith and blind obedience" to those who bore rule. Any demur, questioning, or show of the want of entire unity and support, seemed to be considered the greatest, if not the only offence that could be committed against the Society, or rather against those who bore rule in it, and would fain be considered as the body; and to be visited the most promptly, and with the heaviest censure, though the offenders might be of the number of those who stood firm for the Truth and for the faith of Friends, and for the order and discipline, and were consistent in life and conversation, and "loved not their lives unto the death." Now it was again, that "the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood." "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

As my dear wife had a quicker sight, sense and spiritual discernment of unsoundness, and of the mystery of iniquity growing out of it, and secretly

working in high places, and in the hypocritical nature, than most, and was more bold and decided in withstanding it; so she suffered proportionably more obloquy, reproach and persecution at the hands of those who bore rule. Thus in the meeting of Ministers and Elders to which she belonged, by the connivance of some of a committee from the Yearly Meeting of that body, who knew but little of the merits of the case but from her accusers, who had taken offence at the plainness of her dealing, and at the truths she had uttered, she was arbitrarily, and without any just cause whatever, silenced, and not allowed to exercise her gift in the ministry, nor to take any part in the administration of the discipline for some two years, under no other plea whatever, than that she was out of unity with the Elders of her own meeting, and consequently could not be in unity with the body; which identical body, it may be remarked, now constitutes what is called "the larger body" in New England.

In the Select Yearly Meeting of 1831, while yet under prohibition to speak, my dear wife "witnessed a good confession," in an attempt briefly to plead her innocency, and to repel any unjust imputations, charges and reflections that had been cast upon her; but this being offensive to her persecutors, and those who could not receive it, it was construed into an aggravation of her offence, as manifesting, in their view, a spirit of insubordination. Soon after this, however, by making a sort of peace-offering to the offended party, much as Paul did in condescension to his weak brethren, and in order to pacify them, when he sub-

mitted to the rite of purification according to the prescription of the Jewish law, she was set at liberty to exercise her gift in the ministry as aforetime. But though an outward peace and harmony was thus restored, it was plainly seen to be impossible for gospel fellowship to be enjoyed with those who bore rule, while they continued in the same state of darkness and insensibility they were still in; and having finished our testimony, and filled up our measure of suffering, and now feeling clear, and released from further service in that place, in 1833 way *opened*, yea, was made in our own minds, as well as in the outward, not of ourselves alone by any means, but in the ordering of best wisdom, and by the immediate and sensible pointings of Truth itself, for us to make our escape; to come away and leave it all, to our great relief and comfort, by a removal to this country. In leaving we were enabled to make a free-will offering of all our labors and sufferings in that land, to Him by whose almighty power we had been engaged in the service, supported under it, carried through it, and finally relieved of it to our great peace and comfort. In due time, as occasion offered, and duty required, we had to renew our labors in support of the common faith, on the same ground, and in the same way as ever before, until a separation took place, and till her final close.

Here I may well remark, that in leaving New Bedford, though in some sort driven from the land of her nativity, and the inheritance of her birth-right, we were favored in this, that neither of us felt any resentment or unkindness towards those who had opposed

us, and caused us much suffering. Our spirits breathed peace on earth, and good-will to men. We had this very consoling reflection, that of those who had at any time been given to us for a time, we had lost none by any mis-step of ours.

My dear one was ever remarkably favored to live above, and very much out of reach of her persecutors, or of those who from weakness, prejudice, ignorance, enmity, envy, or whatever cause, withdrew their sympathy and support from her, and seemed to grudge her the ascendency which Truth gave her, and reluctantly to award her the feelings of love and unity and esteem which she merited, and could not duly appreciate her labors of love on Truth's account. She did not look to man for her recompense of reward, but was satisfied in that she knew she had chosen the good part which could not be taken from her—that she had parted with all for the pearl of great price which she had in possession. To her it was given to eat of the hidden manna, and to possess the "white stone, and in the stone a new name written which no man knoweth save he that receiveth it." As she was not easily elated with applause, so she was not easily cast down by the undeserved censures of any.

She loved the Truth above all—above every other consideration—and sought its promotion, its exaltation and its honor, more than all else, according to her ability; yet she took no credit to herself herein, and if ever tempted with any feelings of pride, arrogancy, self-exaltation, or love of superiority, she wisely gave no place to them whatever, but ever entertained a very

humble estimation of her gifts and qualifications, whether natural or divine.

As a wife, she was truly a crown to her husband while she lived, and I am in a measure at least sensible of, and grateful for, the favor granted me in the many years she was united to me, and for which I often feel a grateful acknowledgment to live in my heart to Him who has ordered all my steps in matters of moment, from early life, and blessed me therein every way. Her memory is truly precious, sweet and savory to me, and much to my comfort and stay, and an incitement to perseverance to the end in well-doing, that so, if it be possible, I may attain to a mansion of rest and eternal blessedness with her, when time to me shall be no more. And further, I may say, it is no small comfort to me to be able to see her, and to view her with an eye of faith and full assurance, centered, and forever at rest, in a mansion prepared for her in the Father's house, away from the strife of tongues, the arrows of the archers, and from the sorrows and pains incident to this life; even much as I have oft-times through life been favored to see her partaking of a measure of the same blessedness, as a foretaste thereof, in her very solemn, silent, reverential introversion of soul in waiting upon God in our meetings for worship, abstracted from the world and all its concerns, centered in Him in whom she desired ever to live and move, and have her being, and on whom alone she depended for all her sufficiency for every good word and work—for all her fresh springs of life, and all her pointings of duty.

She had a very precious gift in the ministry, which

though not ordinarily so extensive as that of some doctrinal preachers, was very clear, sound, weighty, edifying and practical, going to the states of individuals or of meetings rather than to the people without. In the exercise of her gift she was frequent, but never burdensome to the living; and sometimes remarkably prophetical. It always found an open door, and a response from the witness for Truth, in all who love it in sincerity, and had not let in prejudice against her, either from an unwillingness to share in the reproaches that fell on her for well-doing, or from not being prepared to keep their ranks in righteousness, or from being misled by those who bore rule, and made fearful and unbelieving, or, lastly, in giving place to a spirit of emulation, envy or enmity, under some cloak or other; but this seldom showed itself, excepting among those who have since left us. Her ministry was so entirely sound in itself, so unexceptionable in manner, and so universally attended with weight and authority, that even those who ever sought occasion against her on account of the bold and firm stand she took against innovations and wrong things, and in support of the ancient land-marks which our fathers have set, were never able to find any cause of complaint against her on this hand and seldom if ever attacked her on it. She was never concerned to travel very extensively in the work of the ministry, yet very diligent in attending all our meetings at home, from the smallest to the yearly, and many of the neighboring particular meetings. While we resided in New Bedford, she attended N. York Yearly Meeting several times, and once performed a religious visit

within the limits of that Yearly Meeting, just before the Hicksite separation, very acceptably to sound Friends. After removing to this country, she performed a religious visit to Friends in Le Ray and Butternuts Quarters.

She was well qualified every way to visit families in a religious capacity, and did so many times, both at home and abroad to good satisfaction, and was remarkably gifted to discern the states of those she visited, and to speak appropriately to them. She often visited the sick, and those who had suffered bereavement in the loss of relatives and near connections, as she was drawn thereto. But ordinarily in her social visits to her friends, even when to an outward observer there would seem to be abundant room, and even call for the exercise of her ministry, it was quite observable, as a trait of character, that she never seemed to seek after, or intrude herself into exercise, but waited in simplicity of heart to be called upon, and to be moved thereto by a secret draft or intimation of duty. And thus, in this course she seemed remarkably to resemble the lilies, that toil not, neither spin, but wait to be arrayed in beauty, by Him who careth for them.

She had also a good understanding, and an excellent gift in the right administration of the discipline, and in managing the affairs of Society. And though in the part she took, she might, on some occasions, give offence to the libertine, even to some who were governed more by human tenderness for the offender, than right concern, and true tenderness for the Truth, and for the welfare of the Society; yet she found as

she advanced in years, that she could not spare the transgressor, nor even choose her own words to spare delicate ears, or accommodate herself to the refined sensibility of those, who, having no true discernment, nor any right concern for the welfare of the Society, were seeking, however unwittingly and blindly, to sap the very foundation of our high and holy profession. From the first, she took a lively interest, and bore a conspicuous part in the late trials and difficulties in the Society, which resulted in a separation in Scipio Quarter, and a withdrawing from the Yearly Meeting of New York in its present organization.—(1847.) She was well satisfied with its taking place in the way and manner, and at the time it did, and was favored to see in the vision of light, some time before the separation took place, that the word of the Lord by the mouth of the evangelical prophet should be our experience; and this was a stay and comfort to her deeply exercised mind. The passage alluded to reads thus: "Depart ye, depart ye, go ye out of the midst of her; be ye clean that bear the vessels of the Lord: for ye shall not go out in haste, nor go by flight, for the Lord will go before you, and the God of Israel will be your rearward." Isa. lii. 11, 12.—She spoke particularly of the last verse.

After our separation, she had something to offer in the exercise of her gift, nearly, or quite every meeting she attended while she lived, (which was but a few months,) always very appropriate, going to encourage, strengthen and build up in the most holy faith, and to guard us on every hand against the assaults and stratagems of the enemy, and to confirm and establish

the weak and wavering; and so eminently favored was she with divine authority in her communications, that it was remarked by a feeling Elder, and assented to by others, that our meetings seemed more nearly to resemble those we have an account of in early times, than any he had ever before witnessed, the overshadowing and breaking forth of divine power and goodness were so eminently witnessed in them. Oh! it was a precious season of favor, never to be forgotten or lost sight of by some, and a rich reward for all the trials and sufferings some of us had endured for the cause' sake; it crowned all, and proved beyond a shadow of doubt, that our beginning was right, and owned of the Lord, whatever the end may be. Truly, it seemed like a loss—a great loss—to any individual, who, from any circumstance whatever, was absent from any one of these meetings, which might indeed be called glorious meetings. Seldom, if ever, did I pass one of them without a contrite spirit, and watery eyes, from a feeling sense of the presence, and condescending goodness of Israel's unslumbering Shepherd in our low estate, and stripped condition.

In the meeting previous to the last one she ever attended, she was concerned to revive the language of the Spirit to the Church of Philadelphia, "Because thou hast kept the word of my patience, I also will keep thee in the hour of temptation;" accompanied with feeling and appropriate remarks. This communication deeply impressed my mind at the time, and I felt it in the covenant of life and peace, as a message that did more particularly concern me than any one else; and it has often since revived, accompanied

with ardent desires that the application of it may be witnessed by me through the remainder of my days, whether few or many.

At the last meeting she attended, she spoke very feelingly and impressively of the circumstance recorded in Scripture, of the poor widow who cast into the treasury two mites, and of her penury cast in all the living she had: showing the propriety of casting into God's treasury whatever we have, though it should be but as the two mites; and also showing how acceptable an offering this was in the divine sight, as it was all she had—all her living; proving further, the necessity of giving up our hearts—our all—to the service of God. This seemed to be applied to her own particular, and, as revived by a minister who attended the next meeting, (the day following the funeral,) seemed to bespeak a very humble estimate of her past labors and sufferings, or anything she had to cast into the treasury; and I noticed at the time, in confirmation of this view of the subject, and thought there was not only a design, but also instruction in it, that she did not bring to view, nor at all allude to what was further said respecting the act of the poor widow, that she had cast *more* into the treasury than others of their abundance; wherein there might seem to have been some room for self-complacency or boasting, or a thought of being better than others, who, of their abundance, might have more to give, and be equally acceptable therein.

She made several visits among her friends, during the last few days she staid with us. In one of them, (the last she made,) she remarked to a dear Friend in

some serious and weighty conversation, that it seemed as though she was finishing her last work. The Friend addressed being much struck at the expression, looked earnestly at her, on which she added, "It is of but little consequence, so it be but well finished," and intimated she felt clear—entirely clear. On returning from this visit the next day, being evidently in a thoughtful frame of mind in a view of the impression that dwelt with her, she said to me somewhat abruptly, and without anything leading to it, "I do not know of any one who would feel the loss of a companion more than thou;" to which I readily and pleasantly replied, "O no, no one more so," but without much regarding the matter.

The morning she left us, she was in her usual health, conversed freely and pleasantly as usual, on common concerns, and had some interesting conversation, particularly with a woman who had long lived with us in the family; and who afterwards, in referring to the subject and circumstances with much satisfaction, observed, that she, (D. O.) seemed to manifest a very mild and placid state of mind, quite observable.

Thus we see she was not at all unmindful, unapprized of, or unprepared to meet the pale messenger at his coming. More than a year before, she saw in heavenly vision, and was moved in our meeting to declare it in a very weighty, feeling and impressive manner, in the message of the Prophet to Hezekiah, "Set thine house in order, for thou shalt die and not live;" accompanying it with appropriate and feeling remarks; observing withal, that it was unusually trying to her feelings to express the opening and im-

pression on her mind, apprehending it might apply to herself as well as to any one else. The testimony at the time was very trying to my feelings, though it was evidently delivered in the authority of Truth, and seen in the vision of true light, and I could not in the least gainsay it, or question the truth of it; yet I was possessed of fear lest some would, or might, make an improper use of it; and my eyes were holden so that I could not at all see, nor think of bringing the matter near home. Yet I could never for any length of time lose sight of the testimony or prophesy, and was waiting, looking and expecting to see the fulfilment of it, well knowing that she had always proved herself a true prophetess—a seer—and that the word of the Lord by her never returned empty or unaccomplished. I trevived in my recollection but a few days before its fulfilment, as something strange and unaccountable, that it had not yet come to pass, little thinking that it would fall where it did.

In a view of her very sudden removal, I know of no one better prepared for it, or in whose case there would have been less cause of regret on that account. Her work kept pace with the day and it was done—yea, all that her divine Master had for her to do was finished. I know of nothing even in the outward that was left undone. When the time came, she had nothing to do but to give up her breath, and her spirit to return to God who gave it, and to rest in Him forever. This I am confirmed in from the circumstance, that when, some three years before, she was severely attacked with a disease of the chest, (which no doubt laid the foundation of the last stroke,) and was

for a time entirely speechless, and she, as well as others, considered her recovery extremely doubtful, she found nothing in her way, nor anything left undone; neither had she afterwards, on recovering her speech, and while it was considered doubtful how the case would terminate, much to say to her family or to others, on the occasion. I was at meeting at the time of the greatest alarm, and when it seemed doubtful whether she would ever see me again; and at this time, as she afterwards told me, for my encouragement, she was favored to her comfort, with such a sense as she had never before had of my state, as being near to the kingdom of heaven. And I conclude that it would have been much so with her at this time or at any time since that; she would not have found much to do either on her own account or that of others. Her manner of life and daily walk, were practical illustrations and comments upon her faith and religious principles.

Her mother died while she was but a young woman. Her father then lived a widower upwards of twenty years, and she kept house for him till she married. And I can testify from personal observation and knowledge, that as a child, she was remarkably affectionate, tender, dutiful and attentive; and very assiduous in ministering to the comfort, the relief, the wants and necessities of an aged and bereaved parent. In this thing she was an example to others, worthy of imitation.

To her children I need not say she was an affectionate mother, and very solicitous for their welfare

every way. To her friends and connections, her heart was always open to entertain them.

In my great bereavement, I have been favored in keeping the word of His patience with much quietness, staidness and composure of mind, and humble acquiescence in the disposal of divine providence in the matter, so that I have not been disqualified at any time for the discharge of the duties of my allotment to the answer of a good conscience, feeling the Rock of ages—Him in whom is all my trust and confidence, to be underneath. And truly, considering the magnitude of my loss, in which the one half of all my earthly joys and enjoyments are swept away at a stroke never to be repaired, the sudden and unlooked for manner of it, the time of it as it relates to our little company of believers in their infantile and peeled state, I have been favored with as great a share of resignation, and humble acquiescence in the divine will, as could possibly be looked for in one of my sensitive make and affectionate disposition.

As the event has served still further to loosen and break off my attachment to the world and the things thereof, so it has left me more at liberty, and more disposed to pursue with a single eye, more constant attention, and undivided heart and mind, the things which make for permanent peace and happiness—durable riches that fade not away, and cannot be taken from us. The watchword nearest my heart, and most constantly with me is: Onward, onward; head straight on for the haven of permanent and final rest, regardless of all minor considerations, that if

possible I may land where she has gone a little before me.

7th mo., 26th, 1855. Much of the foregoing testimony was written soon after her decease, and is now (in the 73rd year of my age,) carefully revised and somewhat enlarged for the benefit of my children, and those who may feel an interest in it.

EXTRACTS

FROM

CORRESPONDENCE.

Russel Davis to Job Otis.

Yarmouth, 1st mo., 6th 1830.

I have received a few lines from cousin J. R. D. since my return from the quarterly meeting; he mentioned that some were frightened [at the appearance of things.] This is nothing more than what I should expect, looking at the state of mind some are in. I feel my mind staid and supported in the ever blessed Truth, and light breaks more and more into my mind, and I am brought into feeling sympathy with all those who are renewedly concerned for the support of our testimonies, and not to flinch or give back. That the blessed cause of Truth and Righteousness might spread in our Society, and shine as in days that are past and gone, is more to me than outward friendship or fine gold.

It is cause of deep mourning, to see and feel that there are those whose minds are so clouded, that they do not see and feel with the livingly concerned part, and yet have to acknowledge that Society is in a

weak state. These acknowledge themselves to be weak, and they will always remain weak, until they unite more with the livingly concerned part of Society. The truly concerned part are brought to see that there must be more faithfulness in order that Truth might rise: and this faithfulness leads to plain dealing, both with ourselves and others, that in all things we may be what we profess to be. I often have to look at myself, to see what the Truth will own in me. To look to please the creature will not do; for in so doing our minds become weak, and we lose the life, and the favor of heaven.

I feel glad when, in the Truth, I can have a word to speak comforting or encouraging to any; it does my heart good. And I can say to the little ones (and it has been clearly shown me who they are,) my heart and soul unite with them, and they have my inward prayers, and fervent breathing of soul to the God and Father of all our sure mercies, for their preservation and careful stepping along in the path of known duty.

I think I know something about the cross of Christ—that it leads to the denying ourselves of that in us which wants to make the way easier than what the Truth will own. My natural disposition is in favor of making things easy, and to get along so as to have the respect and applause of men. I have tried this way thoroughly, and find it will not do; it does not bring that peace and assurance that the soul wants to feel. And since my mind, heart and soul have been more given up to the precious cause of Truth, I feel inward strength, and the renewed manifestations of divine favor, enabling to run as through a troop, and

to leap over walls of opposition. I have been led to see how we have been getting along as a society, and how the minds of too many have been ensnared with the friendships of this world, and trying to bend the Truth to their selfish desires, instead of bending to the Truth in themselves. I feel that there is a renewed call to come out of that state of human contrivance, wherein there is no solid peace, and happy will it be for all who stand open to the call, and obey it. Nothing will do but a humble, steadfast walking before the Lord, eying Him and His pointings in all things; although it may cause some to esteem us less than they have heretofore.

I have very much desired that those who are blind—whose eyes the god of this world hath blinded—may yet be brought to see whether they are giving their strength to those who are concerned to maintain the good and wholesome discipline of the Church, or to those who disregard it or oppose it: a thing of very great importance in my view, and I wish it might be so to all who profess our name.

I have written in brotherly love, for thee to make what use of, it may seem best.

R. DAVIS.

R. DAVIS TO J. R. DAVIS.

Yarmouth, 1st mo., 10th, 1831.

DEAR COUSIN:

I have to consider the very trying situation thou and some others are in. I hope we shall *stand firm* for the precious cause of Truth, let come what will.

I often think of sister Deborah being silenced in her spiritual labors, by those who are far behind her in rel gious experience; and to see the blindness of some that stand in high stations in Society, is very sorrowful. The weight of these things being on my mind, it felt right to me to inform thee, that things open to my mind more in the clearness, where the difference among us lies. There is a very great lack in the belief of some, respecting the inward operation of the Divine Spirit. This [belief] cannot be experienced without faithfulness, and often experiencing the one saving baptism, and this many are strangers to, notwithstanding their high pretensions to knowing and judging about the ministry; so they will call it what they please; put down and put up as they please; [causing] the true seed to be brought under great suffering on the account thereof. Blessed are they that are found worthy to suffer for His great name's sake, and His blessed Son's sake. This superficial way that some have been getting along in, will be brought to light, for nothing will stand but the substance; for to profess to the world what we are not, cannot be well-pleasing to God, nor bring true peace to the mind.

I have had secret sorrowings of heart on account of brother Joseph, in that he is so blind as not to feel for his sister D. and the precious cause. I pray that his eyes may be anointed with the eye-salve of the kingdom, to see and feel for the true seed, that is so oppressed and borne down.

Oh, the great lack of sympathy, and indwelling of soul there is with many! that spiritual sympathy and feeling one for another which the disciples had,

and all have that are truly engaged in the Lamb's warfare. These are bone of the same bone, and flesh of the same flesh. I have seen that my affections must be more placed on the Lord Jesus Christ;—more on Him than anything else. This will lead me to, and increase my affections towards those that are of the little ones, who are looking for spiritual bread and help from the Lord.

Dear cousin, may the Lord strengthen thee more and more, is the prayer of my heart, to stand firm as the Apostles and ancient Friends did in their day. There are very many who have heard of the good old way, and read about it, and who think they know all about it, and yet are strangers to the experimental part, as is very clear, for otherwise they would see that there is a spirit of unbelief among us. There may be a belief in part, and not in full, and this is what does, and will interrupt the true harmony among us. If Friends do not wake up to see things as they really are, I fear very serious consequences will await us; for, for one part to put down and silence what another part unite with and consider gospel communication, makes a separation in itself. I feel much, and am preparing to meet what may be permitted to come upon us, hoping that good may come of all these things in the end.

It is trying to see those who once had some feeling for us, to lose that little. It was but little they had of the right kind, it being mostly human and in the natural affections, and not in that which brings into the oneness; for had it been of this kind, there would have been an openness to receive the Truth from us, in that which cementeth together.

JOHN R. DAVIS TO J. AND D. OTIS.

MY DEAR COUSINS, JOB OTIS AND WIFE :

Having of later time through mercy and condescending goodness, witnessed in my own experience, somewhat of the fulfilment of Scripture declaration in regard to our Saviour, "He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound," it seems right for me, for the Truth's sake, to attempt in this way to give you some account of my turning away from you, and how it has fared with me since.

You well know what my concern was, when I walked in unity and fellowship with you, that it was the support of our common Christian profession in all its parts, in the life and authority of Truth, out of the spirit, wisdom, policy and friendship of this world. And you also well know that this concern, in all who embraced it, met with great opposition. Many leading characters in the Society, as well as others, both far and near, from some cause or other, manifested much uneasiness with it, and indeed, seemed wholly to mistake it, and the ground of it, as many did in our former trials amongst us, who, when they first came preached our concern, and afterwards turned against us, as being too zealous &c., and so it was now, till at length they strenuously and warmly opposed it, and condemned it as spurious, arising from exaltation, the workings of the imagination, disaffection, the transformation of the enemy into the appearance of an angel of light, &c. Thus much excitement prevailed. Most of these who had been with us, whether great or small, became alarmed and

left us, and not only so, but became our warmest opposers. In this very trying and deeply exercising state of things, for want of keeping my eye sufficiently single, possessing my soul in patience, and continuing with the Master in his temptations, I also, in my turn, became filled with doubts and fears, and let in the reasoner and betrayer, and gave loose to the imagination, till, at length, in sympathy with those who closely beset me, and under cover of the same spirit, I gave way to unite with them in condemning the concern as spurious, &c., and you as well as myself, as under a delusion. In this way I lost my faith and confidence in that which hitherto had been my guide and director, and was then bereft of all true spiritual discernment, and left to give place to the accuser of the brethren in regard to you, and, according to the Apostle's doctrine, was inexcusable, and condemned myself, in that I did the same things I was judging you for. An ear was now opened in me to listen to evil reports and surmises in regard to you; and prejudice, party feelings and a watching for evil, found a place in me. Christian humility, divine charity, true love and unity, and almost every other virtue and grace of the spirit, that I had before known, now left me, *though I could still talk much of them, and preach much about them.* Hope seemed my only comfort, and this remained with me through all my sufferings. I vainly attempted to go forth as formerly; I had lost that which tempers the body, balances the mind, stays and settles it, seasons the conversation with grace, gives dominion over the birds of the air and beasts of the field, and authority

and true dignity to man. My mind resembled the troubled sea; I was tossed and not comforted, and could find no solid ground for the sole of my foot to rest upon. I was much given to imagining, talking and preaching, with a view to satisfy myself and others that the path I had chosen was a right one. But alas! all did not do; something was lacking. The Key of David that can alone open into the mysteries of godliness, or the fresh springs of life, was lost to me, and the one I had taken, however *curiously wrought*, was but a resemblance of it, and *could only open into the chambers of imagery*. I had not been chaste to the Bridegroom of souls, and He would not smile upon me. I could talk much in favor of the Church, its power, supremacy, infallibility, &c., and of supporting its elders and officers in their stations; and against delusions, transformations of the enemy, &c., but could not see that I was in darkness, and talking of things without knowledge, or any religious sense of Truth upon the matter. At length, after trying it out, and suffering greatly, the concern which I had left revived again with indisputable demonstration of the Spirit and clearness, as light in the midst of darkness and confusion, and as I felt it before, even in younger life, till I could proceed no further. And as I owned the concern and gave up to it, and embraced it in the covenant of life in which it was first received, I found relief and peace, and settlement and staidness of mind followed.

I now desire, whatever it may cost me in future, to eye the Truth more singly, and walk in it more faithfully to the end of my days.

I have seen in my own sorrowful experience, that he who seeks to save his life shall lose it; and also that no human reasonings, no mere likenesses, nor "cunningly devised fables," will stand us in any stead in a trying hour.

I found that the way I was in while separated from you, was much *broader* than what I have had to return to, and *much easier to the flesh*; and that there was a dwindling in it, as to the life and power of Truth.

It has not been from the persuasions of any, or the labors of any instrument, that I have been brought to see my error, but simply as stated, from the effects and fruits of the several courses, and the operation and illumination of the power of Truth, in my own mind. I may add that when separated from you, I was under a temptation to call evil good, and good evil, &c.; and gave way to it in some degree, till Truth arose and clearly showed me, that what I consented to in others to be evil, was Truth, and exercised in the innocency and sweetness of life; and it grieved me that I had given way to assent to the censures and misconstructions of a bitter spirit.

My wife joins me in love unfeigned, who having been betrayed in measure into the same weakness and unfaithfulness with myself, and suffered much for it, is now happily united with me in returning to our former concern.

You are at liberty to make what use of this, you may in wisdom think proper, for the furtherance of the cause of Truth.

Affectionately, JOHN R. DAVIS.

DRAFT OF A LETTER FROM J. OTIS TO J. WILBUR.

Sherwood's Corners, 7th mo., 20th, 1844.

DEAR FRIEND:

Thy very acceptable and interesting letter of the 5th inst., to me and my wife, was duly received; and while it serves afresh to bring us into near sympathy with thee in thy continued sufferings and trials, under the cruel oppression and persecution for the word of God, and for the testimony of Jesus Christ, it also served, (as thy accounts generally do,) to revive afresh the remembrance of past sufferings, under the same spirit and power, and virtually for the same cause, and on the self-same ground, which fell to our lot, and that of a few others in your land, some years ago, and continued to us, and to those who have stood faithful, in measure, to the present time. So that we can well say, while in a sort banished from the more immediate seat of persecution, we are thy (and your) "brother and companion in tribulation; and in the kingdom and patience of Jesus Christ." We were not much disappointed in hearing the result of thy case, nor much moved at it; indeed we have felt remarkably quiet under it, and quite resigned to it, and feel well satisfied with the course thou hast taken and pursued in the whole business. We are satisfied that the time has not yet fully come for a general deliverance of the New England sufferers; apprehending that the measure of their sufferings is not yet fully filled up. We think it must be matter of rejoicing to thee, and to thy fellow-sufferers for the Truth's sake, and for thy and their sake, that thou art now delivered from the power of false brethren, crept in una-

wares, and who now bear rule triumphant. Thou hast no cause to regret having prosecuted thy appeal, though it has terminated as it has. There was a service for Truth in it; and as it was done for Truth's sake, thou wilt have thy reward. It has doubtless contributed, and will still contribute, as the particulars of it become more generally known, to expose and bring into full view, the hidden things of darkness and dishonesty. Thou wilt now be at liberty to publish, for the information of others, whatever thou and thy friends may consider will be to the furtherance of the cause of Truth—a privilege which I have been, and still am deprived of, in relation to mine and my wife's case, though I kept an account of the proceedings of our opposers and oppressors, making a manuscript of some 500 pages, which I still have by me, and which I should be glad for thee to inspect, should way open for it at some future time, and thus have an opportunity of knowing more fully than perhaps thou now dost, the entire similarity of the treatment we in common received, at the hands of these who bear rule.

We found then, what I have been abundantly confirmed of since, in a view of the state of Society generally, that the gift of "the discernment of spirits," whether among ministers or others, was well nigh lost to us; and that a dry, literal, doctrinal ministry, aiming at orthodoxy, but ultra and pointed against Hicksism, and against any pretensions to spirituality, very generally took the place of gospel ministry in life and power; and not only so, but in New England, there was a rallying to the *body*, and to the standard of the *body*, as it was called, meaning those who bore

rule, and not to the light of Christ in man, nor to Christ as our Head and Master, under plea of love and unity, due subordination, &c., with a pointing of the finger of scorn and reproach against those who dared to think for themselves, to demur at any thing going on, or to contend for the discipline and ancient usages of the Society, according to the true spirit and intent of them. Hence, thou will perceive according to my view, that "the cry and vociferation of subordination to the body, &c., has been the watchword of the day," to the effect that "every individual is bound to submit to the *body*, whether the body be right or wrong," for a much longer period than two or three years past, as thou suggests even for thirteen or fourteen years past, as I think, if thy recollection serves thee, thou must readily admit. It seemed to begin or take occasion with those who bore rule, under cover of rallying to the standard of our profession in opposition to the New-lights, and Hicksites. * * * *

Thou hast no cause to regret having prosecuted thy appeal, though it has terminated as it has. There was a service for Truth in it; and as it was done for Truth's sake, thou wilt have thy reward. It has doubtless contributed, and will still contribute, as the particulars of it become more generally known, to expose and bring into full view, the hidden things of darkness and dishonesty.

It is very sorrowful and painful to us to hear that J. P. was so carried away with misrepresentations and falsehoods, as to enlist so warmly on the side of the oppressor as it appears he did. But, dear friend, no new thing has happened to thee even in this pres-

ent sifting time. We, that is I and my wife, and the few that stood associated with us, suffered similar treatment from nearly all the ministering Friends who came amongst us from England, Ohio, or elsewhere; not excusing even N. H. that valiant in Israel, and famous discerner of spirits. When I first shook hands with him at our Yearly Meeting he said I felt near to him, but by the time the Yearly Meeting was over, and he had got to G. H's. in New Bedford he was prepared to join our oppressors, and to awaken so much sympathy, on account of some supposed loss by fire, as to obtain several hundred dollars. * * * *

But under all, thou wilt have the consolation of witnessing, as we did, the fulfilment of the declaration that, "Every tongue that rises against thee in judgment thou shalt condemn," and will be able to say as I did, on leaving New Bedford, as a testimony for the Truth which I was prepared to seal with my latest breath, that of all the testimonies or declarations I had ever heard in our meetings or elsewhere, by strangers or others, in which it might generally be considered that I was implicated as an offender, or that they had a bearing upon me and my conduct, I have never at the time or after, felt the application of a single breath of it to my state, or condemnation, as bringing conviction to my feelings. We are glad to hear that thou art so supported and comforted by the invincible arm of power, as thou art and hast been under thy many trials. Nothing short of this divine arm can support, and carry any devoted servant through, to the honor and praise of Truth,

and the righteous cause thereof, or to the peace of his own mind. * * * *

[It is said] that thou hast been very willful and obstinate, &c. So we see that the body folks, wherever they are, take the same view of the subject; justify the body and condemn thee like J. P. and wrest things to suit their own purpose. * * * *

I learn that at a meeting in New Bedford, ——— was very close, quoted and applied a large part of the xxiii. Chap. of Matt., and many other parts of Scripture of like import, the account says,—"almost made me think that Deborah was near us, Certainly I do not remember of hearing so close preaching, since you left us. It seemed to be delivered in great humility and much in the cross."

My wife attended our Yearly Meeting, and speaks of it as a season of great oppression and treading down and suffering to herself, as much so as any she ever remembers. In the select meeting, a committee of elders was appointed, professedly on account of the low state of the answers, but some thought, not without good reason, to take care of John Wood, who seems to continue to be the *butt* of the Gurneyites.—R. Mott charged my wife *not to name unsoundness* as existing among us; and justly remarked, that it was very improper to lay all the blame of unsoundness to J. J. G., for that there was the same complaint of unsoundness before he came, as after. * * * *

J. Otis.

DRAFT OF A LETTER FROM J. O. TO ———

Sherwood's Corners, 8th mo., 20th, 1844.

DEAR FRIEND:

* * * * I am glad to find from the account thou gives of the gracious dealing of kind Providence with thee, that thou hast, at length, after many tossings and exercises, found the blessed Truth and way thereof, and come to a degree of settlement in it; and I would hope that neither principalities nor powers, things present nor yet to come, shall be able to separate thee or me, or any who have become at all acquainted with even "the present truth," from the love of God in Christ Jesus our Lord. See Rom. vii. 38. But truly when I look around me and see on every hand, the many slain of the daughter of my people, (Jer. ix.) yea, the very many both young and old, who have in time past given up their names in good earnest to serve the Lord—attained to a good degree of religious experience, and received precious gifts of the Spirit, whether in the ministry or otherwise, now ensnared by some of the wiles of the enemy; and having made shipwreck of faith, and being carried captive into Babylon, have become as the foolish woman, who plucketh down the house with her hands, which she formerly built, while thinking they have still oil in their lamps, and are serving the cause of Truth and Righteousness as formerly, and know not that they are wretched and miserable and poor and blind and naked; and are laboring in their own fallen will and wisdom to build up satan's kingdom, rather than the kingdom of Christ—I say, when I think of this, I am often filled with fear on my own account,

and also on account of the few remaining travelers Zionward, or of those who have newly set their faces that way, lest we shall one day be overtaken in some unlooked-for passage, be thrown off our guard, lose our way, and turn aside into some crooked path, and thus come to be led forth with the workers of iniquity. It would seem, however, with all the admonitions and warnings we have from without us, as well as from within, and after, through various tossings and exercises, we have been favored to make the very important discovery, "that it must be by waiting upon the Lord in silence alone, that we can be best instructed" of Him concerning His will and way, that it would be inexcusable in us ever to lose sight of the way of peace—the way in which we should go—the way represented to be so plain, that the way-faring man, though a fool to this world's wisdom, need not err therein. Yet the breathing desire of my heart often is for myself and for the little ones, on this wise: "Teach me thy way, O Lord, and lead me in a plain path because of mine enemies." Truth remains to be Truth though all men forsake it; and the forsaking of it by many, while it will prove their unspeakable loss, will be no excuse for us should we also forsake it.

From all I know of our Society throughout the world, I am led to think that it is in a low state every where; perhaps lower in some places and in some sections of it than in others. The spirit of the world, the friendship, the wisdom, the policy, yea, the religion of the world throughout Christendom, have very nigh over-run and choked the good seed; and genuine unadulterated Quakerism, or Christianity as re-

vived and exemplified in the faith and practice of our early Friends is very much lost sight of. Nevertheless as a Society, it is one of the Lord's own raising up, in its doctrines, principles, testimonies, order, discipline, &c.: and while there is no open violation of these, or innovation upon them, vitally affecting their character, by those who rule in the body, or by particular Yearly Meetings and subordinate meetings, members would seem bound to continue their allegiance thereto. Thus in the Hicksite controversy, faithful Friends continued their adherence to the Society, and submitted to the opposition and persecution for order's sake, when too, they would gladly have withdrawn from it, long before way was made for them to do so to the magnifying of the law, and making it honorable. Probably thou hast been informed, that under the Hicksite domination, sound Friends suffered severely, even to disownment, for their testimony and firmness against unsoundness, innovations, &c.— Some of them were treated much as J. W. has been, and were put under dealing, and in some instances disowned, under the plea of want of unity, disqualification for office, opposition to those in unity, &c.

I notice thou sayest, "I have suffered much for faithfulness in this meeting, and there are but few who stand by me; and since reading your letters, it seems best to go no more at all amongst them, unless required, and acting simply as the Lord opens the way." This going among them, I would hope is meant in a very restricted sense, and not to attending meetings, the neglect or withdrawal from which, as it is a duty to God common to all, and not merely a so-

cial duty, or a duty which is primarily due one to another, so we should find no excuse for the neglect of it, from the low state of the Society. I have known instances of sound Friends having to sit under an unsound, spurious and unsavory ministry for years, without relief, for order's sake, and to suffer very much in relation to the administration of the discipline. As it respects much intimacy in the way of social intercourse on Society concerns, my way has for a long time been much shut up. Still I feel bound, as much as in me lies, to live peaceably with all, and to bear a silent testimony by life and conversation, when no way opens for any thing more, against error, and in favor of Truth.

Times and seasons are in the Lord's hand, and it seems safest for me to endeavor after patience under trials, and resignation to His will, rather than to indulge in any ardency of desire for deliverance, or for the time of suffering to be shortened, or to be relieved according to my desires.

There was a great deliverance wrought or made way for, to the oppressed seed, in the Hicksite separation; but how soon was it afterwards, that the true seed became as much or more oppressed, by those who separated with them under the same profession—many of them companions in tribulation. We are but short-sighted, erring mortals, so that it seems safest and best to leave all that does not immediately concern our duty, to Him in whom all power is, and who will do right.

I have faith to believe that the knowledge—experimental knowledge—of the blessed Truth as professed

by our early Friends, will be perpetuated, and never wholly lost to the world; and probably that there will be a continuation of the outward organization of the Society, embracing true believers, but that there will be divisions and subdivisions in it; and at times the true Seed may be in suffering and in captivity, under the power, dominion and rule of an opposite, oppressive seed, gaining ascendency and bearing rule, as is now the case in many places. But further than this I know not, nor do I care to know.

In times past I have felt somewhat desirous, if not anxious, to know the end of these things; but I now feel more easy to leave all, and endeavor as far as in me lies, to do what my hands find to do, leaving events. I have been possessed of a sanguine temperament, an ardent mind, and an earnest love of the Truth; and have been desirous of doing much more for the cause than I have been able to do: and even now, when, from riper years and further experience, it might be thought I could do something for the cause so dear to me, I find my way very much narrowed up, and but little to do out of my own family circle, and a little in meetings for discipline. But I have learned to be contented with my allotment, without looking out at what may be hereafter.

It is not at all likely that J. W's. case will ever be made a question or test of soundness, by Friends of any other Yearly Meeting than that in which it exists. Unsoundness of principle, as it comes to be more and more manifested, will be the ground of controversy, as in the Hicksite time. I apprehend that J. Edgerton will quietly and peacefully submit to the

treatment he has met with in New England, and be ready to say, "Father, forgive them; for they know not what they do."

I do not consider that any one, by attending our meetings simply, can be considered at all implicated in the doings of those who bear rule; (this was not thought to be the case in the Hicksite time,) while they bear even a silent testimony against wrong things, and are well known not to favor them, nor to connive at them. I do not apprehend that any Friend, or any Meeting out of New England Yearly Meeting, will have any thing to do with J. W's. case, other than as way opens for it, for individuals to give him their support, and manifest their sympathy and unity with him, in an individual capacity. It is sound principles we are concerned about, not the case of any one individual, however high and conspicuous his standing may be.

J. Otis.

Draft of a Letter from J. Otis to S. Davis.

Sherwood's Corners, 12th mo., 6th, 1844.

Dear Cousin, Seth Davis.

Thy acceptable letter of last month, enclosing a copy of a very valuable and orthodox one from our dear and worthy friend E. C. came duly to hand. It furnished a more particular account of the separation in Swanzy Monthly Meeting, than any we had had.

* * * * As to the separation itself, it is what I have been looking for and fully expecting, for some fifteen years past—as long ago as that, when a little

company of us were under suffering, persecuted and forsaken of all, and held up as a mark for the archers. In conference with our cousin J. R. D., then in his brightness, and capable of very clear discernment of the signs of the times, he told me more than once, that he saw nothing else but that there must and would be another separation. He even intimated it very strongly in a very powerful gospel testimony delivered in New Bedford Meeting, to the great dissatisfaction of those who bore rule. We could see no alternative, unless weakness should so prevail that pure unadulterated Quakerism was to be lost sight of, and go down. I consider that the living members of the true Church—yea the true Church itself, in New England and in some other parts, (and, perhaps, in no part of the heritage more than in Old England,) has for a long time been in captivity, in bondage, and in the wilderness. I therefore, with our dear and worthy friend E. C. *rejoiced* when I heard that the separation, so long looked for and expected, and even desired, as things were, had begun. And I am also glad that the Gurneyites who had begun and made the separation in the *ground*, by departing from the ground of all true church fellowship, and from the doctrines, constitution, order and discipline of the Society, have also made the separation in the outward. Most unquestionably, (as E. C. suggests,) as sound Friends with you keep their places, and move forward in right order, as Truth opens the way, they will be owned, in heart at present, and in time outwardly, by sound Friends every where. It cannot be otherwise. The Truth is but one, and those who are in it, as

formerly, are of one heart, and of one mind, striving together for the faith of the gospel, breaking bread from house to house, and eating it with singleness of heart, doing all with a single eye to the glory of God and promotion of His blessed cause on earth. * *

I have not heard what the Orthodox Quarterly Meeting did after the separation; whether they extended any advice, care or direction to the monthly meetings, in those of course, claimed as subordinate to it. This would seem necessary; and I should hope that however few in number, the Quarter would assume and carry out all the measures proper to be adopted, as though there were ever so many to do it; and be bold and valiant for the Lord in so good and great a cause. This will abash and strike terror into the hearts of the King's enemies. I trust that the strength of Israel is, in some measure, with all who feel bound to the law and testimony, and are bound to support right order. It will continue with all such; whereas I believe it has long since departed from the opposers of the way of Truth, and they have become oppressors and persecutors of the suffering seed.—They are consequently left as weak as other men, and are not to be feared or regarded, nor any concessions made to them, or compromise with them. An evil spirit from the Lord has taken possession of them, as much so, as it ever did of Saul, or any of the old inhabitants of the promised land. So in the Lord's time and way, I can heartily bid you, go on and possess the gates of your enemies. Be not fearful nor unbelieving, but courageous; should you be but as eight souls, you will as you keep in the Ark of safety

witness preservation, and be a witness against the ungodly, and to the whole word, now and in after time. And though you are but as the two or three, yet if gathered together in Christ's Name the promise is, that He will be in the midst of them, and if so what can you ask for more?

Should the suffering remnant scattered throughout your Yearly Meeting keep their places in the heavenly body of which Christ is head, unquestionably when you come up to the ensuing Yearly Meeting, there will be a close contest and a final separation throughout, and I hope to the honor and promotion of the good cause, which still remains dearer to some than anything else on earth.

I perceive that with us, while the living are glad, and secretly rejoice, fearfulness and dismay fill the hearts of Saul's army.

J. P. has been with us, and if he has ever known the Truth and way of it, I am bold to pronounce him, as Wm. Penn did George Keith, an apostate over the head of him—a twin brother to J. J. G.—yet he passes currently with nearly all, admired and applauded by all the Gurneyites. My wife thinks he has grown fast since she saw him at our last Yearly Meeting.

Isabel Casson has also been with us and visited the families of our Monthly Meeting. M. B. has been with her to Canada and seems much taken with her. The Gurneyites paid her much attention. I should say she *has* been a gospel minister and known somewhat of the way of Truth, but like many others amongst us in the present day, by seeking to save her life, she has very much lost it; and not having *true*

charity, has become as sounding brass and tinkling symbol in her ministry. J. B. attended our last Quarter, very much to the comfort and strength of the Gurneyites. I was accidentally a little while in his company, long enough however to rile him and stir his lees. I inquired of him whether he knew any thing of the separation of the Gurneyites in Swanzy, &c. He pretended to know but little about it, spoke in very high commendation of the last Yearly Meeting in New England, and said he spent some seven weeks (I think in that Y. M.) and never heard the name Gurneyite or Gurneyism called, and scarcely any where else, except as coming from me. I told him the name would be as lasting as the history of the Society. He reflected on me very unhandsomely as being one whose delight was in troubled waters.—I reminded him that there were some who delighted in crying peace where there was none. My wife remarked, she thought it was a pity that there were any troubled waters.

DRAFT OF A LETTER FROM J. OTIS TO S. DAVIS.

Sherwood's Corners, 1845.

DEAR COUSIN, SETH DAVIS :

I take it very kind and thoughtful of thee in sending me a copy of the minute of the Meeting for Sufferings. It is a very plausible thing calculated to deceive the simple and unwary, and to confirm, strengthen and settle those who are already in the delusion. It shows to the discerning, what a very subtle adversary you have to encounter. As to the

party themselves, they have probably nearly to a man become settled in the delusions which they have chosen, beyond the possibility of recovery. Two copies have been in circulation here among the Gurneyites, but I had not seen either of them. As it respects the authors of it, we recognize the truth of the declaration of the Apostle respecting such, when speaking of the mystery of iniquity, whose coming, he says, is with all deceivableness of unrighteousness in them that perish; because they received not the love of the Truth that they might be saved. And for this cause God shall send them strong delusions, that they should believe a lie. 2 Thes. ii. Their table has become a snare, and a trap, and a stumbling-block, and a recompense unto them. Their eyes become darkened that they cannot see. Rom. xi. 9. 10.— Because that when they knew God they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools to that extent that they appear not only to have lost sight of the Truth, in the life and power of it as professed by us, but even of the outward form, order and discipline of the Society, and all sense of the right authority to be exercised therein; and in their own self-will, fallen wisdom, and carnal apprehension of things, have set up the kingdom and government of anti-Christ in their own persons, and thus set up an image or idol, and require all to bow down and worship it, under the pains and penalties of excommunication. Doubtless the circumstances which have transpired contrary to their wills, are, as they

say, deeply painful to them, especially in view of the fearful results they may lead to. But it seems they cannot see that the separating spirit they speak of as producing divisions and a schism among them, is in themselves, and wholly chargeable to them in all its results.

They are in the same state of blindness and delusion that the Hicksites were in this respect. No doubt there is disaffection felt towards the would-be body, or those who bear rule in the body, and that too upon just grounds. And there is a spirit of *dissatisfaction* upon just cause given, with the conduct of those who claim to be considered the body; and a desire for that individual liberty which the Truth gives, and which the discipline is designed to protect; and an unwillingness to submit to the corrupt wills, tyrannical exactions, and arbitrary dictation of mere usurpers claiming to be the body, may be apparent, but they are not the cause of schism.

"Schism" says Archbishop Laud, on conference with a Popish priest, "schism must needs be theirs whose the *cause* of it is. The woe runs full out of the mouth of Christ, even against him that *gives* the offence, not against him that *takes* it. It was ill done of those, whosoever they were, who first made the separation; [from the Church of Rome] I mean not *actual* but *causal;* for, as I said before, the schism is theirs whose the *cause* of it is; and he makes the separation who gives the first cause of it, not he that makes an actual separation upon a just cause preceding."

So William Penn says, "Where the first occasion

of offence was given, there was the first breach of unity."

Were I among you, I should consider it, as doubtless some of you will, and accept it as a great and marvelous deliverance from oppression and misrule, as from the hand of the Lord, should way be made for your deliverance and escape, though it should be so, (which, however, I do not apprehend will be the case) that no other Yearly Meeting, or section of the Church, should openly own and acknowledge you as the legitimate Yearly Meeting. You could still say, in your humble appeal to your Maker and Deliverer, as it was once my lot to do, "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer."

I see nothing very pleasing or gratifying to the flesh in the view of a separation, either with you or with us. We shall be but as a small remnant, perhaps smaller with us than with you. Gleaning grapes will be left, "As the shaking of an olive-tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof." But "At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel."

Should you be made instrumental in the hand of the great Head of the Church, in causing Pharaoh and his host to be drowned in the sea in their pursuit after you, or, in other words, in causing to be put down the synagogue of satan, in the persons of those who now represent, and bear rule in your Yearly

Meeting, so that they be no longer considered and reckoned as a section of the Society, and thus perhaps make way for the same power in other sections of the Society where it rules, to be put down, you will effect a great and desirable object, to the relief of the suffering Seed everywhere, to the promotion of the blessed cause of Truth on the earth. You will thus make way for a signal testimony to be borne to the world at large, in favor of our ancient doctrines, principles, testimonies, order, discipline, &c.;—yea, in favor of primitive Christianity as originally revived and held forth in the faith and practice of early Friends; and against all the innovations attempted upon it, by the Gurneyites, worldly-wise professors, formalists and traditional Quakers amongst us. And for this, children yet unborn, as well as many in the present day, will rise up and call you blessed, and glorify God on your behalf.

DRAFT OF A LETTER FROM J. OTIS TO S. DAVIS.

Sherwood's Corners, 3rd mo., 25th, 1845.

DEAR COUSIN, SETH DAVIS:

On receiving thy favor enclosing a copy of a letter from J. J. G., of recent date, to W. F. M., the language of the prophet revived in my remembrance: "I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not. Hear the word of the Lord, ye that tremble at his word; your brethren that hated

you, that cast you out for my Name's sake, said, let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed." Is. lxvi. 4, 5.

From the present state of Society, and the apparent signs of the times, and the great effort made by those who have departed from their first love, and, to cover their nakedness, have made lies their refuge, it seems to me, that it is the design of the Almighty, to permit a very awful and sweeping sift to take place throughout the Society, before Gurney and his spurious writings are set in their proper place. As J. Justice in his testimony from the Word of the Lord said, "Has there not something got in, and is spreading among us, that is even more awful than anything we have ever yet had to pass through? Those who are preserved in this time, it will be, as it were, on the broken pieces of the ship." See "The Friend" No. 25, present volume. * * * *

No one has any controversy with Gurney as a man, or independent of his writings and inconsistent doings, as a member of our Society; but were the whole Society to unite with him and support him in these, it would not make them right, nor convert error and heresy, into truth and orthodoxy. In view of the man, we can unite with S. Grubb in saying, she knew that the dear friend who had spread his concern before them, was a man of talent, of learning, and of much fluency of speech, and that he was desirous of doing all the good he could; but he needed many humbling baptisms to prepare him for *service in the Church;* and she thought they needed greater evidence than they had yet had, that *he was what he*

was by the grace of God. And we may add the language of the prophet, as applicable to him and all who adhere to him, as to the daughter of Babylon.—"Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thy heart, *I am*, and none else beside me. Therefore shall evil come upon thee; thou shalt not know from whence it riseth;" &c. to the end of the chapter. Is. xlvii. 10.

Self-righteousness is rampant, anti-Christ reigns triumphant, satan himself is transformed into an angel of light; therefore it is no great thing, if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their work. Nothing short of divine illumination will enable any of us rightly to see and understand the workings of satan in the mystery of iniquity, hidden from all who remain uncircumcised in heart and ears. I feel measurably given up, and resigned to the will of the Lord in the matter. I believe He will do right, and it must be left to Him. No one, I am fully persuaded, will be lost, for anything lacking on His part. His spirit will not always strive with man, neither will He ever meet us in our own way, will, wisdom and carnal desires, but in His own way, and on His own terms—those of obedience, self-denial and the daily cross.

The trials of the few faithful ones are likely to be increased and multiplied upon them. "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. Rejoice, ye heavens, and ye that dwell in them, &c." See Rev. xii. 11, 12. * * * *

DRAFT OF A LETTER FROM J. OTIS TO J. WILBUR.

Sherwood's Corners, 5th mo., 18th, 1845.

DEAR FRIEND, JOHN WILBUR:

* * * * The Hicksites contended, and still contend to the present hour, as the Gurneyites do, that *they* are sound in doctrine according to the profession of the Society, and standard of early Friends. Admitting that nine-tenths of them, whether Hicksites or Gurneyites, do really mean and intend to be sound in the letter as it respects the doctrines of the Society, as far as they know, or ever did know understandingly what they are, and can distinguish them from those promulgated by [Hicks or] Gurney;—admitting further that our Yearly Meeting, in the *state of heart* the members of it are in, should issue a full testimony against the spurious and unsound writings of J. J. G., and even against the author for having published them, still, all this would not remedy the difficulty, end the controversy, and restore unity, harmony, and good understanding among us, as some, who see no further, think and contend it would.

The groundwork of the whole difficulty is a want of true, vital christianity—a want of taking heed to the true light, and subjection to the daily cross in true self-denial—taking the government of themselves, and of all that relates to the Society, upon their own shoulders—listening to the reasoner, the old serpent, and being led by him. The enmity placed by the Almighty between the two seeds—the two natures—would still exist, and still work, and oppose any coalition—any coming together—any true unity or gospel fellowship. That which does let would let, until

removed out of the way. A departure from the leadings and teachings of the one Spirit breaks the unity.

DRAFT OF A LETTER FROM J. O. TO S. DAVIS.

Sherwood's Corners, 7th mo., 24th, 1845.

DEAR COUSIN, SETH DAVIS :

* * * * Many there be with us, as well as with you, who are settled upon their lees, and taken up satisfied with a false rest—a rest in the form shaped to their liking,—to their fallen reason, and corrupt desires, and these are in the broad way, and doubtless will be lost. As I have long seen, felt and expressed, it is not merely an unsoundness in the letter and form of religion, as it regards sound doctrine, the administration of the discipline, and the support of our testimonies which the Church suffers under. These are but fruits and effects of what may be considered the complaint—unsoundness,—in departing from the only sure foundation—the life of righteousness—taking the work of religion into their own hands, and flourishing in and upon a righteousness of their own—mere self-righteousness: some of them being twice dead and plucked up by the roots. Dead, not only to the quickening visitations of divine Grace, but also to the condemning power of truth in their own hearts, having their consciences seared as with a hot iron, they are in the state Jude speaks of. These deprecate a separation, and cry out against it as the Hicksites did, as wholly uncalled for and without cause. But mark it, it is the oppressors—those who bear rule, and those who are in league with them, who are alarmed

at the thoughts of a separation. By it they see they will lose their prey, and perhaps their reputation too. And thus it may come to pass, that many who have sought to save their lives and their reputation will lose both. Their table will become a snare unto them; while the oppressed seed will welcome a separation, and rejoice in it, as a way made for their escape, and for the support of the standard of truth and righteousness in the earth. Thus it is made a heavy charge against us, by those who bear rule, and by those who have no true discernment, and prefer an outside worldly friendship to the welfare of Jerusalem, that we make light of a separation, and that we even court it. True, we do wish it, as the only alternative for the standard of truth to be preserved, and as the Head of the Church points to it and makes way. Our will and our desire, so far as they are right, are in Him, and are sanctified and created anew by Him, so that in all things we can rejoice and ever more give thanks.

From the account received I am satisfied, perfectly satisfied in my heart, that your movements in the separation thus far have been ordered and owned of the Lord; and I rejoice in it, and will rejoice, that you have been so eminently favored to make straight steps, and no misstep, that you were favored to discover the design of your opposers and to avoid it; to find the right time to withdraw and to embrace it.

There is a copy of a letter in wide circulation among the Gurneyites, from W. Evans to J. E., written in a very familiar style, and evidently speaking the language of his heart, in plain, strong, unguarded and undisguised terms; and in which he fully identifies

himself with those who are opposed to the Gurneyites. It has given great dissatisfaction to the latter, and led them to abandon all hope of any support from him.—I heard it read once but could not get a copy of it, which I very much desired. * * * * *

I have a copy of a letter from P. G. Underhill to S. Meritt, giving her view of N. England Yearly Meeting. It is a very significant production, inasmuch as it shows the settled, fixed state the Gurneyites are in; in putting light for darkness and darkness for light, calling good evil and evil good, and like Paul when breathing out threatenings and slaughter, verily thinking and believing it right to do many things contrary to the Name of Jesus. Their table has become their snare, and they can do no better in the state they are in; neither is it very probable that many of them will ever see differently, or find a place of repentance.

[Alluding to J. P's. remarks, after the separation in New England Yearly Meeting, he says:]

Poor blind man! little does he know or think that he has lost all spiritual discernment, if he ever had any. Well may he think that he has heard no "views of doctrine that need cause any division," as it is probable he has heard none but what are in full accordance with his own. The Hicksites took the same view of the sbuject, which they maintain to the present time. No doubt his mind has been clothed with mourning, because there were those who could talk of a separation &c., "with apparent calmness and composure." He would no doubt have felt less disturbed, had he heard them talk of these things in a ruffled, unsettled state of mind. The Apostle, in writing to

the Philippians, desires that "Ye stand fast in one spirit, striving together for the hope of the Gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake; having the same conflict which ye saw in me, and now hear to be in me."

As to his "feelings of *wonder*" at what he hears talked of respecting a division, the Psalmist saith:— "I am as a *wonder* unto many; but thou art my strong refuge." Ps. lxxi. 7. And the Apostle saith: "Beware, therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Acts xiii. 40.— But Christ saith: "Suppose ye, that I am come to give peace on earth? I tell you nay; but rather division." Luke xii. 51, and Matt. x. 34.

Behold his blindness and ignorance of the signs of the times, in that he "had not thought till recently that a separation would take place." And well might it be for him and his company, could they receive it as a chastening from the Lord, and improve by it, sit as in sackcloth, and put ashes on their heads;—or rather, repent of their evil deeds, whereby they have given occasion for a separation, and are indeed the separatists in the divine sight, and in the sight of the truly discerning. And we may rejoin, may all sound Friends everywhere be concerned to oppose this dark, delusive, separating spirit they are of.

DRAFT OF A LETTER FROM J. OTIS TO ———

Sherwood's Corners, 10th mo., 12th, 1845.

DEAR FRIEND:

* * * * What more can I say that will be at all interesting to thee? I know very little about politics, and feel little or no interest in it, though I wish well to my country, and to all mankind without exception. As to the popular and stirring associations and movements of the day, I am as dead to them all as a man of ninety. As to that which I am most alive to, next to my own soul's interest and welfare, I know not that I can say anything that will be either new, interesting or profitable to thee. I allude to the state of our Society, and the separation begun in it already with you, and likely to extend to all parts of it before it is over.

Thou well knowest how I have stood in regard to it from the beginning, and I still remain the same, unchanged, holding fast mine integrity unabated. I conclude that thou, with some others in your parts, will do me the justice to give me credit for (or peradventure, in your estimation, to charge me with) having done what I could, yea, all in my power, from the first—say for some fifteen years past—in effect to to bring about a separation. I acknowledge I have done what I well could, to support ancient Quakerism, (primitive Christianity in faith and practice,) sound doctrine, administration of discipline, maintenance of the testimonies of Truth, &c.; and above all, to maintain the life of righteousness both in myself and in others.

And truly, seeing how things were, and what evil

case we were in—that the suffering remnant who were contending for the faith once delivered to the saints were overborne, oppressed, misrepresented, belied, persecuted, and all manner of evil spoken against them falsely for Christ's sake, or because of their adherence to the Truth according to our common profession; and that usurpation, tyranny and misrule, in the carnal, corrupt and arbitrary will and wisdom of man, had taken the place of good government in those who had got the reins in their hands—I say, seeing this to be the unhappy state of things, and that there was no prospect, no probability, nay more, no possibility in the economy of divine Providence, for those who were the actors in it, and cause of it, and had thus fallen away, to be renewed again unto repentance; (Heb. vi. 4, 6.) though I lamented and deplored the cause of it, I rejoiced when I heard the separation was begun, as the only alternative for relief, and to maintain Quakerism on its ancient foundation and in its original features; yet I did not, and do not consider those who opposed the unsoundness of Gurneyism, and were persecuted for it, the separatists by any means, any more than the *two* representatives out of fifty-four of Baltimore Yearly Meeting in the Hicksite separation, whom we owned as constituting "*the body*," inasmuch as they adhered in *conduct*, as well as in word, to the ancient doctrines, &c. of the Society. At that time we of this Yearly Meeting were compelled from the smallness of our number—the power, though not the right, being on the side of our oppressors—actually and formally to withdraw, and separate from those who claimed to be the body; yet

we charged them with being the separatists, and claimed, though deprived of our meeting-houses and other property, to be the Society, the body, Friends, Quakers &c. * * * *

DRAFT OF A LETTER FROM J. OTIS TO C. GIFFORD.

Sherwood's Corners, 11th mo., 20th, 1845.

DEAR COUSIN:

Understanding that ——— reports that when she was at my house, I said that "the Scriptures are nothing;" that is, I suppose, as she might think, of no value or account; I feel willing, for the clearing of Truth, and the removing of any stumbling-block or just occasion of offence, and to stop all mouths, rather than from any regard to myself, to inform thee, that I never in my life thought such a thing, and much less said it. She must, therefore, in an unsettled, confused state of mind, have imagined it, or wrongfully inferred it from something I might have said. I do highly value and esteem the Scriptures, and have from my youth, as much so perhaps as early Friends did, or as any sound Friend among us now does.

I have often read Barclay's Apology with great and increasing satisfaction, and have in my heart fully and entirely united with him in all he says in regard to the Scriptures, in his third proposition and elsewhere; and to this I refer all who are inquisitive respecting my views on the subject. I also fully unite with William Shewen where he gives some reasons, to the number of five, why the Holy Scriptures are to be esteemed and preferred by true Chris-

tians, above other writings, though from the same spirit, in this generation.

Probably I might have said to ——— as I once said to J. T., and to which he responded, that I never in any time in my life, went to the Scriptures for a knowledge of the Truth in any particular, or to ascertain my duty in any thing. I could say with G. Fox, in regard to my early religious experience, "My desires after the Lord grew strong, and zeal in the pure knowledge of God, and of Christ alone, without the help of any man, book or writing; for though I read the Scriptures that spake of Christ and of God; yet I knew him not but by revelation, as he who had the key did open, and as the Father of life drew me to His Son by His Spirit."

Draft of a Letter from J. Otis to Amos Battey and Hannah Battey, of Starksboro', Vt.

Sherwood's Corners, 10th mo., 1846.

Dear Friends:

Your favor of the 12th inst. giving an interesting and pleasing account of Joseph Hoag's continued firm stand in relation to the controversy now agitating the whole Society, was duly received, and was very acceptable. I trust that the judgment and feelings of our dear aged friend are convinced where the truth of the matter lies, and this is no small thing in the present day, especially, situated as he is.

At our last Yearly Meeting, when some were comforting themselves that the opposition to their views was effectually put down and silenced, I remarked

to one of these, that the war was not over yet; and this I still fully believe. Light has broken forth and is rising and spreading on the subject of the present controversy, and I believe that the agitation will not cease, nor the Society again have rest within its borders, till Gurneyism, (which is indeed but another name for the want of the life of righteousness,) is put down. And this can hardly be expected to be done short of a very extensive separation, sooner or later.

DRAFT OF A LETTER FROM J. OTIS TO T. WILLIS.

Sherwood's Corners, 10th mo., 1846.

Thy letter of 10th mo. 5th, came duly to hand. It appears thou considered the subject before the Quarterly Meeting a very plain one, but that the Meeting was diverted from the point in question, by the introduction of extraneous matter. I also considered it a plain case, and believe that most, if not all, that was said by those thou thinks opposers, was directly or indirectly connected with the question at issue.

Thou stated that myself and others refused a compliance with the directions of the Yearly Meeting.— But how is it that we did refuse, and thus come to an open declaration of insubordination, in violation of the discipline, as thou states, seeing I proposed that the subject should be deferred until another meeting for further consideration; and D. T. on the other side, proposed deferring the subject to the Quarterly Meeting in the fourth month, with which the Meeting united without a dissenting voice?

I am aware that the discipline defines the proper

position of subordinate meetings, and so it does that of the Yearly Meeting and the Meeting for Sufferings; and that superior meetings, as well as inferior ones, are equally bound by the rules and provisions of the discipline, and all "upon the original bond of our union—the doctrines and testimonies which were held when the connection and accountability were formed."

Thou states that the discipline deprives no individual member, or any inferior meeting, of the right exercise of its own judgment; and that it provides a regular manner of procedure in all cases; all of which I never questioned. But what value is there in such provision, when a superior meeting (or a part thereof assuming to be the body on the ground of majority,) shall take the discipline into its own hands, and contrary to such provision, make requisitions upon subordinate meetings, and endeavor to force a compliance therewith, simply on the ground that inferior meetings are bound to comply with such requisitions, whether these be right or wrong—agreeable to the first principles of our union or not?—What then becomes of that excellent order so much dwelt upon at our Quarterly Meeting and elsewhere?

Thou confesses not to feel so much alarm as myself, on account of these doctrinal sentiments, which have spread and are spreading amongst us, contained in the writings of J. J. G. In reply to which, I would say, we do not expect one to feel alarmed at the spread of doctrines he is in favor of, and put forth by one he is in unity and fellowship with. But we do certainly know that those writings do contain doctrin-

al views, inconsistent with those laid down by Barclay and others, and received and professed by the Society.

I think thou wast not warranted in stating, that we could not cite thee to any who had imbibed such views as Gurney holds forth. Did not the committee, both in the Quarterly Meeting and at my house, acknowledge full unity and fellowship with the author of those unsound writings? Thou may perhaps recollect, that the subject was closely pressed upon the aged Friend present at my house, and that he appeared more disposed to approve than to condemn those writings. He has been heard to say that he himself, and other Friends, were satisfied with them. And indeed his movements for several years past, put away all doubt upon that question. Did not the Committee admit in the Quarterly Meeting, that the Meeting for Sufferings was committed to all the unsoundness to be found in the book which it sent down to be placed in all the Preparative Meeting Libraries, and tried to spread in other Yearly Meetings? And by sending one of the books of this author, they implicate themselves in his character and standing and in all his unsound writings, as do the different Yearly Meetings that gave him a Certificate of unity and concurrence, And the larger body, claiming to be the Yearly Meeting of New England with which our Yearly Meeting has united, committed itself both to the author and to his unsoundness various ways, as may be seen by the accounts published on both sides.

Thou seems to assume, that those writings have been in circulation a number of years amongst us, and

have not, as yet, begun to spread their infection.—Truly, I was astonished in reading this, for I think thou cannot be insensible of the disturbed and unsettled state of the Society, both in Europe and America, occasioned by the circulation and influence of these writings, and the dissatisfaction they have produced. The difficulty in our quarterly meeting, as well as in New England, Ohio and elsewhere, I conceive to be nothing more nor less than the spreading of an infection which the circulation of these writings is calculated to nourish. Certainly I think the Meeting for Sufferings ought to have examined all those writings in circulation among us, as put forth by a conspicuous member of our Society and passed upon us. But not doing this, and sending down to us one of his books, afford evidence that they have unity with them all.

Thou sayest, "I certainly consider it to be an error of our own, so far to intermeddle with the proceedings of that body, [N. England Yearly Meeting] over which we have no control, as to suffer them to interrupt the harmony, and cause disunity among ourselves. Is it not stepping aside, or wandering from the path in which we ought to walk, consistent with Divine counsel?" I answer yes, so far as we are not concerned therein, or rightly called thereto, and I sincerely regret that those Friends who have been foremost in the work, did not come to the same conclusion before they intermeddled with the business of that body; and thereby have spared our Yearly Meeting from being identified with their proceedings, and from an attempt to compel all its subordinate meetings to do likewise. Had not that been the case, our quarterly

meeting would no doubt have been in a much more quiet state. But when a separation took place in Philadelphia on the Hicksite controversy, did not our Yearly Meeting, and every other Yearly Meeting in the world feel concerned therein, and consider themselves called upon for the Truth's sake to unite with those who adhered to the ancient doctrines, testimonies and discipline of the Society, and to testify against those who had departed therefrom, or given countenance by supporting a leader who had; let their professions to the contrary have been what they might?

Thou thinks it sorrowful that the unity should be broken, and queries for what, and how it is to be healed? I say it is sorrowful indeed, in view of the cause of the breach, yet what do we hear of, as the cause of this breach of unity among us, and throughout the Society, but unsoundness, and an attempt either from ignorance, blindness, wilfulness, covertly, insidiously or secretly to introduce the doctrines and views of J. J. G. into the Society, and to have them passed off as those of the Society.

As I understand thee, thou would recommend to Friends to conform to the direction of the leading part of the Society, let their doctrinal views be what they may, or their direction go to what it may;—to acquiesce in their counsel, receive their advice and settle down in the quiet; and that thus, unity would be restored. I suppose the Hicksites at the time of our controversy with them, could have said as much as this; and indeed, was not this the burden of their song? Had Friends followed this course then, I suppose there

would have been no separation. But I would ask, who was insubordinate then? Who broke the unity, and were the separatists? Surely in point of numbers the Hicksites were the body, and on this ground they then claimed to be, and still do. The claim to legitimacy, if I understand it, was based solely upon the ground of adherence to the ancient doctrines, testimonies, &c. of the Society; yet the Hicksites *contended* that they adhered to these also.

For a considerable length of time, I think I have had cause to fear and apprehend that innovations upon the doctrines of our Society, were designed and attempted to be brought in, and thy letter, (written no doubt in good will and with good intention,) confirms me in it. I think it must be plain to the rightly discerning, who feel a travail and exercise of spirit for the upholding of ancient Quakerism in all its parts and all its fullness, that the general movements of Friends, more especially among the leaders, far and near, for a number of years past, have been identical with Gurneyism.

Thou endeavored to excuse thyself and others, from any responsibility in the matter, that more care had not been taken in regard to those writings, on the ground that it was time enough for that, when it was discovered that they were doing hurt—when the evil had taken root, or the infection was spreading. But who that have eyes to see, ears to hear, and hearts to understand, can but have known that they have for a long time, even from their very beginning, been doing hurt—the admitted evil of them taking root—the admitted infection of them spreading. And is it ever

safe to allow hurtful things, evil and infection, to go abroad among us unreproved? Wilt thou, being placed as a watchman upon the walls, descry a lion or a bear or a wolf, or any other evil beast of prey approaching, and wait to see him devour the flock, or commence his work of slaughter in it, before thou would give the alarm? Dost thou think it better to suffer a contagious disease or fatal infection to spread far and wide, till it endangers the whole community, before any care is taken, or alarm given; when a small effort in the beginning might prevent its baneful effects?

In the postscript to thy letter, mention is made of J. W. and his adherents. I hope none adhere to J. W. further than he adheres to the Truth as professed by us. As he has not led the way into any new doctrines, but has ever held to those professed by the Society, and suffered much for his steadfastness in maintaining these, and contending against the doctrines and views of J. J. G., he cannot properly be considered as a sect-maker.

DRAFT OF A LETTER FROM J. O. TO ———

Sherwood's Corners, 7th mo., 2nd, 1847.

DEAR FRIEND:

Thy favor of the 24th ult. was duly received. In reply to the main object of inquiry, I may inform thee that the result in regard to our Quarterly Meeting was much as thou might have expected. Our former clerk having been taken from us, the power and influence of the sound part were taken from them also,

and the presence of a part of the Yearly Meeting's committee gave the Gurneyites strength and courage to go ahead and do as they listed.

* * * * * The discussion was continued perhaps for two hours, and was conducted from first to last, with remarkable coolness, calmness, deliberation and moderation, in a manner well calculated to convince all gainsayers and opposers, that however mistaken we might be considered in our views and apprehensions of things in the premises, we were not in the least degree actuated by a *spirit* of insubordination, refractoriness, or disaffection; but acted wholly and exclusively on conscientious ground, and from a firm, unshaken persuasion and thorough conviction, that the larger body was an unsound and spurious one, while the lesser body was the legitimate Yearly Meeting.

The meeting held till nearly five o'clock, by which time Friends were well worn with what they had heard of preaching and discussion, and were fit for nothing further, had there been anything further for them to do. After meeting I asked S. F. M. whether he considered those who opposed the adoption of the minute in question, were at all implicated in, or responsible for the decision come to by the meeting; [That of identifying the meeting with the larger body in New England.] he replied, not at all; that he was willing to certify in writing, or furnish us with a written certificate, that we had borne a full and faithful testimony to the last, against what we considered gross errors.

Some of us had a little conference the next morn-

ing, respecting the position we were now placed in, and what course it would be proper for us to pursue, and whether any action was to be taken in the case now, which resulted in the conclusion that no way opened for it at present; but that it would be well for Friends to keep in view the concern, until way might open in the clearness. Our weak state among ourselves, the fear of outrunning the sympathy of sound Friends elsewhere, in this, and in some other Yearly Meetings, weighed heavily on some of our minds. I acknowledge it did on mine. * * * * *

DRAFT OF A LETTER FROM J. OTIS TO ———

Sherwood's Corners, 10th mo., 1st, 1847.

DEAR FRIEND:

* * * * * At our Monthly Meeting preceeding the Quarter, the document which had passed that meeting was now passed here without dissent: sound Friends finding that their objections had no place. At our next monthly meeting, some of these did not feel easy to attend. We had the company of M. Hodges, with a certificate from a monthly and quarterly meeting belonging to the larger body. Her labors, such as they were, were very abundant, much in the usual affected strain and cant of the day, greatly to the comfort and encouragement of the party present, and as much to the burden and grief of the living. A minute was made accepting her certificates, and expressing that her company was satisfactory, and that her Gospel labors were to our edification and comfort. I attended the meeting, but sat silent till

about the close, and then simply expressed that I would not have my silence construed into a consent to the purport of some important minutes which had been made, and that I felt my services in that meeting to be at an end.

In my silent waiting and exercise in this meeting, my way was cleared, and all my late reasonings, and all my objections to an immediate separation were removed, and vanished out of sight, to my relief and comfort. I was then prepared to tell my friends who had been before me, that I was now one with them,—that with my present feelings, I should not attend another meeting for business under Gurneyite control, and that I was now ready for a separation to take place; and by this time, this was the mind of nearly, if not all of our little company throughout the Quarter.

DRAFT OF A LETTER FROM J. OTIS TO ———

Sherwood's Corners, 4th mo., 7th, 1848.

DEAR FRIEND:

I believe there is in many of those reputed sound Friends, too much yet remaining unpurged out, of the leaven of Gurneyism, which is in itself indeed no better than the leaven of the pharisees which is hypocrisy, or the leaven of the world; and which has led to too much of an outward looking and human reasoning; too much looking to and resting upon a certain prescribed form of order—borrowed form,—or a form in imitation of the past, and most congenial to their wishes, wills and desires, and best calculated to save their reputation among men, and add to their

numbers, &c., rather than looking with a single eye to the merits of the case itself, the maintenance of sound principles, the substance of the thing, and in sympathy with the oppressed, suffering Seed, looking with a single eye to see what the Truth may have led to, though it should go to destroy the wisdom of the wise, and bring to nought the understanding of the prudent.

This has led them, as I clearly foresaw it was likely to, to consider the manner and form of our separation as a breach of order, though we are yet to learn that there ever was any prescribed form of order established or agreed upon by the Society, in regard to a separation, or any provision made in case of one. That which properly rules all right order itself, and all else pertaining to the Church, is, as I understand the matter, to be our primary rule of action in this, as well as in all other cases. And as in case of shipwreck, to which our situation has been likened, as seen in heavenly vision, as John Justice testified, when those who are saved must be saved as upon the broken fragments of the ship, is it a time for shipmates to complain and find fault with each other about order, orderly proceedings, &c., as if they were safe in the ship, and had it under their command?— But so it is, some, and perhaps not a few, and those too who would not be willing to be thought the weakest of the flock, have charged us with a breach of the order of the Society, where no order was ever settled or prescribed by the Society, and made it an occasion of offence against the deed itself.

Now I would fain know of thee, on what issue

upon any established rule of order, you sound Friends in other Quarters (likely to occur than has occurred) would feel justified in withdrawing from the present Yearly Meeting, and holding a separate one? Do you think you can *then* and *there* do as you list, or as you may think expedient, irrespective of Divine counsel and guidance, simply because you are together in greater numbers from different parts, and can more readily set up and assume the government of a Yearly Meeting, and of the Meetings which may become subordinate thereto? or because a neighboring independent body, or a part thereof has decided in favor of the smaller body in New England, which the body to which you have heretofore acknowledged allegiance, has condemned; and whose countenance, protection and support you now expect to enjoy? or because your movement is likely to be more popular? If you should move on this ground, it might prove to you as it did to Israel formerly, when they presumed to go up unto the hill top when the Lord was not with them, as recorded in Numbers 14th chap.

I would ask thee by what rule of order it was, by which early Friends were governed in their separation from the various religious Societies, to which they stood connected and bound by all the outward rules and regulations of those communities, enforced in some instances by the laws of the state? And by what established rule of order Friends got together and set up a Yearly Meeting in Baltimore, a year after they had withdrawn from the long established body—the regular Yearly Meeting—and in which they could number but two representatives out of fifty-four, I

think? And by what rule of prescribed order did all the other Yearly Meetings of Orthodox Friends in the world sanction this proceeding?

Must not Christ, the acknowledged Head of all rightly gathered religious assemblies, be the leader, guide, ruler and prescriber of all right order, by His immediate presence, power and Spirit, in order to make us essentially different from the Gurneyites, or to make us consistent Friends? And if this be the case, and the spirit and power of Truth is to be our rule of order and action, may it not be trusted to govern and rule in Preparative, Monthly and Quarterly Meetings, as well as in Yearly Meetings, in all their movements.

It seems to me, that those who united with the report of the two of the Yearly Meeting's committee in 1846, going to justify Scipio Quarterly Meeting in declining to act upon the minute sent down to it by the Meeting for Sufferings, and still unite with it and its reasonings, cannot, with any show of consistency or propriety, find fault with our separation, or make it an occasion of offence; nor yet give any countenance, or lend any ear to the cries of the weak and unfaithful, who are enemies to the cross, and not given up to bear the reproaches and sufferings of Christ.

Friends here believe we had the mind of Truth in our separation, and believe they have been abundantly owned, comforted and strengthened in it to their heart's content. And herein we rest satisfied, and trust we shall not be much moved let who will question the propriety or order of it. Some have been

favored to see from whence all questionings and reasonings in regard to it do arise, and the ground of them all; and do know that they are from the old accuser and reasoner himself, and are favored to live much above them and out of their reach. These find that the more humbly and singly dependent they are favored to keep on the arm of divine power and source of all consolation, the more independent they are of the help of man.

Thus, drawn out by thy solicitation, I have penned, not without some hesitation, reluctance and delay, what I have to offer: were it better, or such as would be more likely to meet thy views and feelings, and be more acceptable to thee, I should be glad. I think I love the Truth and the promotion of its blessed cause above all, and stand open to correction and further light.

Thy friend

JOB OTIS.

DRAFT OF A LETTER FROM J. OTIS TO J. EDDY.

Sherwood's Corners, 3rd mo., 1848.

MY DEAR FRIEND, J. EDDY:

Thy very kind and sympathizing favor of the 3rd inst. is too acceptable and confers too great an obligation on me in point of gratitude, to remain long without some acknowledgment, though I have but little to say which I have not already said in my letter to S. and M. Davis, and designed in part for thy perusal, as it relates to my late bereavement and sore trial.—Thou art fully sensible, as all must be who knew her

worth, and were in a situation of mind capable of appreciating it, of the loss her removal is to me, as well as to the Church at large—that thereby I have sustained an "unspeakable and irreparable loss;" but I find no cause to complain, having been hitherto marvelously supported under it, and brought to an humble acquiescence in the Divine will herein, and been favored, as yet, to feel very calm and quiet, and cannot say that I have lacked anything, though I have found but few, either here or elsewhere, capable of true christian sympathy, or in which I have shared much. And truly, in view of the few remaining among us who are rightly qualified to support our ancient standard—that of Truth and righteousness in the earth—the prospect, to a feeling mind, can but look discouraging, as it relates to anything outward; perhaps more so than it ever did before since we were a people; yet possibly, not so in reality. But I find it best for me not to dwell much upon this gloomy view of the subject; and as far as my attainments well allow, to mind the Apostle's injunction, "Rejoice in the Lord alway" in a view, and feeling sense of His condescending goodness to those that fear Him, wait upon Him, and serve Him day and night in His temple; and also, to "Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God."

I conclude that the state of the Society with you, I mean since the separation, does not materially differ from what it is with us, and from what it would be, were a separation to take place throughout the Society. A separation in itself, is not expected materially

to affect the state of individuals, at least suddenly; our faithfulness, and our sufferings in it, if rightly improved, may not go unrewarded, and may make way for our enlargement and growth in the Truth. But as before hinted, I find I must leave that which is beyond my control, to Him and with Him whose the cause is, without indulging in any unavailing anxiety or care in relation to it.

As it respects our prospects of sustaining a Yearly Meeting at present, if ever, and as it respects the views and feelings of *reputed* sound Friends in the other Quarters respecting our movements, they remain as they did when I last wrote to S. and M. Davis, without any apparent improvement whatever, but rather a further manifestation of settled dissatisfaction and offence, at our taking the lead, as I may say; for what else is it in reality? What has any particular, prescribed form of order to do in a matter never contemplated nor provided for by the Society, other than on general principles.

We know that those now called Gurneyites, took the lead on our side in the Hicksite separation, and that many of them, at the very time of it, were much on the same ground, and actuated by the same spirit, which they have since more fully manifested; hence would it be at all safe for us—for sound Friends of the present time, to consider what was done then, though it should even have been sanctioned and owned by the Truth, at that time and under existing circumstances of the day, as a precedent, a standard, or rule of action in itself, for the future movements of Friends in regard to form and order, in all succeeding

time, and in cases too which may arise under somewhat different circumstances? So far as they were right, they must have been governed by the wisdom and authority of Truth in their movements, even as it regards the form and order thereof; and so far as Friends of the present day move rightly, must they not also move in the same wisdom and authority, according to circumstances, rather than think to limit and confine themselves to the precise course and order pursued by those who took the lead in the former separation? But I need not dwell on this subject; I do not hear of any in New England or Old England, who are disposed at all to question the propriety of our movements in Scipio Quarter.

As things are, we are no ways anxious about sustaining, or even trying to sustain a Yearly Meeting. We expect to wait in the quiet, until way opens somewhat in the clearness for further action, being perfectly satisfied with the steps we have taken; and we are in the quiet and peaceful enjoyment of the fruits of our faithfulness and honest labors, in the true contentment, which Truth only can give. Still, we have nothing to boast of—all this is excluded; and nothing to rejoice in or depend upon, but the condescending goodness and present help of Israel's Shepherd, and hereon my faith and confidence are so strong, at times at least, that I, for one, am disposed to trust my all, come what may; whether sufferings or rejoicings may, in the ordering of Providence, be meted to me, during the few remaining days or years of my solitary walk in this state of being.

As it respects our little meeting, it continues pleas-

ant and interesting to me, and far more weighty and solemn, though now mostly held in silence, than the generality of our meetings were for a long time before the separation. All of our little company, as far as I know, believe we are owned in our late movements by the great Head of the Church, and that our meetings are crowned with a measure of His life-giving and solemnizing presence, which most, I trust, are measurably sensible of, and grateful for. A very commendable zeal is manifested in the regular attendance of them: those who live from five to seven miles from meeting are seldom absent, let the weather and traveling be as they may. Our queries are all answered clear or without exception, and I trust properly so. Still, as I often say in myself, we are a little company of little folks; most of us mere children in understanding concerning Truth and its teachings, or religious experience and attainments, growth and gifts; howbeit I trust also children in malice. I often think of my dear wife's last communication in our meeting, in which she had so feelingly to speak of the two mites which the poor widow, of her penury, cast into the treasury, as very applicable to us all who have any offering to make, whether silently or publicly, it so resembles the two mites. And I also have to remember, and I know that some others do also, a prophetic view which she expressed in our meeting some years ago, when we were favored with the very frequent communications of several approved ministers, members of the meeting, that unless there was an improvement, (perhaps,) more than had been under the present favors and labors of the servants, the time

would come in which those favors would be withheld from us, or to this effect, which was noticed by several at the time.

Concerning our leaving our residence, our country, the land of our nativity, and our right of inheritance, to seek a home in a foreign land at the time we were compelled to for the Truth's sake, and to maintain our integrity thereto, and in hopes to find a Goshen, we think too near alike to admit of my saying much.

* * * * * *

Joseph is yet alive. though few, very few have grieved for his afflictions, or have sympathized with him in them; and though his brethren have, as it were, sold him, yet he can say as he has often believed and had reason to think, somewhat as *he* did; "Now therefore be not grieved nor angry with yourselves that ye sold me, for God did send me before you to preserve life."

I can tell thee that the enemy and old accuser, has not been wanting since we have been in this country, and even before we came into it, in his endeavors to block up our way, and make it more hard and difficult, by circulating reports concerning our course and standing among those we left, to our disadvantage; and which were readily received and made use of, not only by those who have left us, but also by some few of the fearful and faint-hearted, to the withdrawing of sympathy, fellowship and support from us, and causing distrust of our honest labors, to the unsettlement and weakening of their own hands; and these have strengthened themselves to the present hour, with what they got in old time, (perhaps in an hour

of weakness and dim-sightedness,) from some who now rank high among you as laborers and sufferers in the same cause, and under the same censure too, that we labored under when with you. But a consciousness of the honesty of our intentions, the purity of our motives and the justness of our cause, and above all, from the evidence in ourselves of Divine approbation and requiring, supported and carried us above all opposition, whether from professed Friends or open opposers.

My dear Friend, in view of the great labor it cost thee from bodily infirmity to write, I cannot expect or even request thee to write much to me, though it is always gratifying to hear from thee, and to know afresh that I am not forgotten by thee, my *old* and *constant* friend, unless thou canst employ some one to pen thy dictation. * * * * * *

My heart is often with some of you, and with none more than with thyself, not forgetting thy dear wife.

I thought when I begun that I had hardly stock enough on hand to make out a letter, but of such as it is I have found no lack, and in leaving off, it seems like parting with an old friend with whom I have been spending a pleasant hour.

From J. Otis to J. J. Gurney.

Sherwood's Corners, 7th mo., 11th, 1839.

To Joseph J. Gurney:

Having understood thou proposed calling on me tomorrow morning with a view of seeing me and my family together, and, as I may suppose from the nature of such visits in general, to make some commu-

nication to us; after taking the subject into weighty and deliberate consideration, I think I shall feel best satisfied to inform thee, that while I feel and hold myself bound to submit to the established order of Society in this, as well as in all other cases, and to give no just occasion of offence to any; and am not aware of holding any personal resentment, ill-will or unkindness in my heart towards thee, or any one else; but do most sincerely, according to my small measure, wish thy present and future welfare, with that of all mankind; and do at the present time, as I trust has been the case for some years past, feel a deep interest and concern for the prosperity of Zion, that not one of her stakes should be removed, nor one of her cords be broken;—I say, notwithstanding all this, and as I trust in accordance with it too, I think it right to inform thee, that unless thou art prepared decidedly, openly and unequivocally to condemn whatever, in a fair and liberal construction, may be found in thy writings, opposed to the well known, and long established doctrines, principles and practices of our Society, as promulgated by Fox, Barclay, Penington, Penn and the whole host of our early Friends, or is any innovation upon, or any indirect attempt to the subversion of these things; I should be willing, and more than willing to be spared a visit from thee. I trust I act on principle in this thing.

I apprehend I am not indebted to man or books, as such, for my religious principles and persuasions.—With the Apostle I can say as he did concerning the Gospel which he preached, "I neither received it of man, neither was I taught it, but by the revelation of

Jesus Christ." Still I have a reverent esteem of the Scriptures, of a *living* Gospel ministry, and of all other helps and means made use of by the great Head of the Church, for the convincement, help and comfort of mankind in a religious course. And I believe my religious principles and persuasions are moreover in perfect harmony and accordance with those professed by the Society of which I am a member, and held and suffered for by early Friends.

I have of latter years read many of thy writings, containing thy sentiments as published to the world, (though without the approbation or sanction of the Society, or of any authorized body of it, as far as I know.) and have attentively and carefully considered them; and have from the first, before I heard a word spoken against them by any Friend, almost instinctively, (as I. Penington uses the idea) the mere instinct of *spiritual perception*, according to the sincere and full conviction of my heart, and of the measure of the spirit, and of the understanding also, with which I have been favored, been prepared to unite with our worthy, honorable and beloved elder in the Truth, Thomas Shillitoe, in bearing my testimony openly and unequivocally against the generality of them, as not containing sound Quaker principles, but rather Episcopalian doctrines, views and principles; and that in *many instances*, if not in most cases, and generally, they take the same ground, hold up the same views, doctrines, principles and practices, which our early Friends contended so strenuously against, with the worldly-wise christian professors of those days.

Thy writings as I have full evidence to believe,

have, in connection with thy personal labors, and private example and conduct, under a very plausible and taking outward show of seeming humility, of self-renunciation, charity, affection, courtesy, familiarity, kindness and liberty beyond the bounds of Truth, served to win upon, and blind the eyes of many concerning thee and thy movements, and to gather a party (in the spirit that divides and scatters) to thyself; and thus to draw them, what in thy power lies, from the Truth as professed by Friends, and to subvert the true faith; (and it might have been added *pervert* the right way of the Lord;) in short to spread a linsey-woolsey garment over our members generally, which, I verily believe, will prove too short for them, as it will prove to be a covering, but not of the Lord's spirit. With our dear and worthy friend S. G. I am willing to give thee credit for being desirous of doing all the good thou can *as a man.* But still I believe with her, "that we need greater evidence than any we have yet had, that thou art what thou art by the Grace of God."

To be entirely open and plain with thee, as I find I must be according to present feelings, I must tell thee, that notwithstanding thou hast occasionally written somewhat about the influence of the spirit, and, of latter time as it would seem, hast preached still more about it, still I have no evidence whatever to my feelings or understanding, that in all these movements, or indeed, in *any* of them, thou art led, guided, or at all influenced by the Spirit of Truth; or even that thy understanding or views, either concerning the Spirit itself, or concerning His immediate and

perceptible guidance, are precisely the same with those of our worthy elder, G. Fox. I venture to appeal to thy conscience in this case, whether it be not so. And although in thy preaching, as far as has fallen under my notice, or I have heard from others, thou seems to avoid insisting upon some of the most prominent and exceptionable points of doctrine, which are most distinctly and repeatedly held forth in thy writings, still, in thy well known understanding and interpretation of Scripture texts of which thou makes a plentiful use, as well as for ought that appears to the contrary, directly to the point, it does not appear that any of thy views on any of the important subjects on which thou has published them to the world, have undergone any material change since they were penned; and which I believe thou well knows in thy heart, are not in thorough accordance with those taught by early Friends, and professed by the Society, and which have given great uneasiness to the most weighty, feeling and consistent part of the Society, in thy own country, as well as in this, notwithstanding all thy own efforts and the efforts of thy partisans to hide it from thyself or others, and to shun, evade and foreclose any investigation of thy published sentiments. This unwillingness on thy part is enough of itself to awaken suspicion and alarm that all is not right. Art thou not well aware that this was the very course of E. Hicks, and of thy forerunners, in point of time at least, E. Bates and I. Crewdson, and others of that company? Is this acting the part either of the man or of the Christian? Is it not acting a dis-

ingenuous part? I leave it with thee, hoping thus to clear myself of thee in the matter.

Thou must be aware as well as myself, that the day is fast approaching "When God shall bring every work into judgment, with every *secret thing*, whether it be good, or whether it be evil." Eccl. xii. 14. And then it will be found, that "Not every one that saith unto me Lord, Lord! shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven. Matt." vii. 21.

My heart is often, as at this time, made sad, and my belly ready to tremble, and my lips to quiver, in a view of the signs of the times, and of the course I apprehend thou art pursuing, in turning thy back upon the feelings and exercises of well concerned and deeply exercised Friends, if not upon the just witness in thy own breast, and disregarding the injunction of our Blessed Lord, "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. v. 23.

In months that are past, I sometimes, in a view of the mistaken course thou was, in my apprehension, pursuing, was led to consider whether it might not be my place to write to thee, or request a personal interview with thee, but until the present time, there has been no opening to proceed in either way; indeed it has been far otherwise: and in view of the treatment, which, as I learn, others who have taken opportunities with thee, and who have greater claims than any I can pretend to, on thy attention and on thy labors

to relieve them, have received at thy hand, I have felt my way entirely closed up as to any attempt of the kind; still I have invariably, as way has opened for it, openly, unhesitatingly and unequivocally declared to others my views respecting thy writings, so far as they have fallen under my notice, and respecting thyself, so far at least, as thou art identified with them. I have considered these writings the more dangerous, inasmuch as they contain, in my apprehension, a good deal of poison under a gilded cover of smooth words and fair speeches, instead of being mixed up with much wholesome food.

Time fails me to say more or to be more particular, or to write with any greater regard to precision.

The sincerity and depth of my concern are my only apology for the plainness of speech I have found it necessary to use in opening my heart to thee on the present occasion; and if, in any instance, I have expressed myself unguardedly or incautiously, I trust I shall find excuse for it in thy abundant liberality, and the very limited time allowed me to write this long note to thee.

Should thou think me worthy any further notice, either in regard to what I have here written, or on any other ground, could I be allowed my choice, I should much prefer receiving anything thou may have to offer, on paper, rather than by a personal interview.

In conclusion, believe me if thou can, to be a very sincere and ardent lover of Truth, a firm believer in the faith once delivered, and still delivered to the saints, and a well-wisher to thyself and all mankind.

JOB OTIS.

FROM J. OTIS TO T. B. GOULD.

Sherwoods Corner's, 7mo., 26th, 1839.

MY DEAR FRIEND:

Thy very interesting and acceptable letter of the 15th inst. was received yesterday, and as my last to thee proved so productive of good *to me*, as I hope it will also to some others, and to the good cause, I hasten to comply with thy request in writing again.

Thy account of the Yearly Meeting was very interesting, gratifying and satisfactory. I can fully understand and accredit thy account of the movements of the Almyites in transacting the business of the meeting, from what I witnessed and suffered personally for some years, almost alone, under that reign of terror and despotism.

Things seem ripening with you apace, and to be already riper than I was prepared to expect. It is matter of comfort and encouragement to find that there are yet a few left who have not bowed the knee to Baal nor kissed his image, in this time of thick and almost universal and impenetrable darkness.—We were rejoiced to hear that Truth had the ascendency to the extent it had in the Yearly Meeting. O! it remains to be so, that Truth is strongest of all.—One, thoroughly in it, and put forth by it, is still able to "chase a thousand, and two put ten thousand to flight."

Things look very dark and discouraging throughout the Society, look from what quarter we may; yet I feel encouraged to hope at least, that thy forebodings when I was with thee, respecting the triumphant

rule and reign of anti-Christ and of Babylon the mother of harlots, to the putting down, silencing and killing even the *witnesses*, or causing them to flee as into the wilderness, so that the true Church shall cease to be *visible*, will not be entirely fulfilled, or if it should be so in some places, that it will not become general, nor of long duration. We see that instruments well qualified for the work, are still raised up here and there, as from the highways and hedges, and from quarters unlooked for. But let it be as it may, we must fulfill our course, submit to the suffering allotted to us, and endeavor to acquit ourselves like men, and as good soldiers in the Lamb's warfare.

It is very gratifying to hear the good account thou wast able to give concerning J. Wood and D. Wheeler, as the Gurneyites try very hard to claim them.—As to E. R., I have seen to my satisfaction, that although she may be considered in a *good degree* sound in herself, in her principles, and not disposed to fall in with the innovations attempted by the Gurneyites, still, that she is so far under the cover of the leaven—the stupefying, deadening leaven of the day, and has an eye so much outward, and so little *truly and entirely single* to the light and its leadings and discoveries, so little depth in herself and in her religious exercises, that she is not at all to be calculated upon as doing any more good than harm to the cause, at the present time, and in the state she is now in. I am no less grieved than surprised to hear of the view she has taken of J. J. G., and the course she has taken in attempting to prevent a seasonable, and as we may expect, an able refutation and exposure of some of his

most prominent and leading errors, and the very ground of them. If J. Wilbur should see the thing as I do, and has any place with H. Martin or with any Friend or Friends in England who have, I think he would exert his influence to counteract the wrong, and shall I not say, outward, carnal, worldly-wise view—that which savors not of God but of men—which E. R. has taken of the subject, to the discouraging of so good a work.

Can she for a moment admit the idea that J. J. G. is doing, or, in his present state, and with his present views, is capable of doing any good whatever in this country, or in any other, as a Christian? unless it should be considered a good work to help on the most extensive schism, involving innovations and heresies to the greatest extent that ever agitated the Church. Do see if something cannot be done about it. We need some antidote to the quantity of poison most insidiously, industriously and constantly administered, and that too under gilded covering, and without being mixed with any wholesome food whatever, by J. J. G. and his adherents. But perhaps I have said enough, though I could easily fill a sheet on this subject—one that lies very near my heart.

J. J. G. has lately been with us, and the excitement which he has occasioned, and which has grown out of his labors and movements, not yet wholly subsided; nor do I think the effect will ever be lost to some of his party. His preaching or lecturing has but little effect compared with his familiar converse with all classes, mingling with unchaste, yea, unclean spirits, under the garb of human refinement, christian char-

ity, love to all, eating with publicans and sinners, becoming all things to all men that he might gain some, *but on their own ground*, in their element and proper spirit. Here, Absalom-like, he steals away the hearts of the people, and blinds or dazzles the eyes of nearly all, and robs them of their sober judgment and religious senses. Notice was given of his expected visit to our meeting. In the meeting he *made a prayer*, to use an appropriate expression of some professors. He then preached about the right improvement of our talents, alluding to the parable, Matt. xxv. 14, and miserably perverting the doctrine contained in it, in applying the talents spoken of to natural endowments—the gifts of nature and of providence; and then, after treating the subject in this way pretty extensively, he said (in substance,) there was *one talent* which in a very especial manner called for acceptance and improvement, which was the gift of the Holy Spirit operating in our hearts: thus confounding natural talents with those that are super-natural and divine, virtually laying waste the doctrine of grace—the very foundation of Quakerism and Christianity as I understand it. He seemed willing to call on all who wished him to, or that his friends wished him to. And in the course of these visits I had word sent to me that he would like to see me and my family and my son and daughter who lived near us, together on the following morning. Considering he must have the opportunity to himself, to strengthen himself and his party, and to oppress the Truth and me and my wife, and that I should have no opportunity to relieve myself of him, I was brought under a deep exercise

on the account, which resulted in writing him a note; which grew so upon my hands before I got full relief, as to fill more than a sheet of paper. In which I gave him my views and feelings very fully and very plainly, without any reserve, or mincing the matter whatever.

Before he left the place, the letter was openly read to his company, and it, together with the author of it, turned over to them to deal with as they might see fit. Some of them thought the author ought to be dealt with for it as an offender. But as yet that party has not seen how to get hold of me in any disciplinary proceedings, or has not felt strong enough to attempt it. The note afforded me peace and great relief; though it proved a fire-brand sent upon the tail of a Fox into their wheat-fields—or as a stone thrown at their Idol. Much indignation was awakened, and much consultation had upon it.—Many misrepresentations were soon put in circulation respecting it, but as I retained a copy I was able to correct these among my friends. It has served to open a breach in friendly intercourse between me and some with whom an outward show of it had previously subsisted. Whether it will ever be closed again is to me uncertain. But this I have long been accustomed to, and can bear very patiently and resignedly. With a view to silence me, to lessen my influence, and to lessen the weight of my testimony, my reputation has been attacked, and an attempt made to revive the censure and obloquy that were so successfully fastened upon me in days that are passed, and as unjust in themselves as the charge preferred

against Joseph by Potiphar's wife, and much in the same spirit, as I can but think, though I freely forgive all that had any hand in it; many were ignorant, and many frightened to it, and some deceived about it.

To Thomas B. Gould.

Sherwood's Corners 9th mo., 3rd, 1839.

Dear Friend:

Thy very acceptable favor was duly received. I was glad to find that my note to J. J. G. was approved of by thy father, thyself and others, and that I did not outrun your sympathy in it. Thy expressions of unity and sympathy with me in the trials which are likely to follow, and which indeed, seem inseparable in the present day from my walk, are grateful and encouraging. I find that I wax bolder in spirit as well as in conduct, while those who are otherwise minded, and those who are in sympathy with them, speak against me and the course I pursue. They allege that I speak openly and before young people too, and this they decidedly object to, as being calculated to break the unity, and the established order of Society, bring the rulers into disrepute, &c. But whether from want of confidence in themselves, or the justness of their cause, they seem to consider it most prudent not to meddle with me, or even directly to speak to me on the subject, yet I perceive by their withdrawing from me, and by their holding up to others what *ought to be done* in the case, that they are tried and vexed with me, and would fain silence me if they had power. * * * *

I rejoice in being very much relieved from the company not only of those worldly characters and professors that are without, but of those also that are amongst us, who savor not the things that be of God, but those that be of men, and whose hearts and minds are more in unison with the spirit of the world, than with the Truth and its leadings, and who do not love the Lord Jesus Christ in sincerity and above all else, and that too in His inward appearance and work, as well as in His outward manifestation. I lament most of all that I am not gifted, talented and able to serve the good cause of Truth more effectually than I am. "This power of the spirit," says Dell, "makes them" who have it "confident, courageous, comfortable and invincible in the midst of all evils." Works p. 44. It was this experience, which caused Luther to say in the ardor of his zeal, "Would I might be accounted worthy either to be burned or slain by him (the Pope) that so my blood might cry the louder, and urge his judgments to be the more hastened; but if I am not worthy to testify with my blood, let me at least entreat and implore this mercy, that I may testify by my life and doctrine, that Jesus Christ alone is our Lord, and God blessed forever and ever."

I endeavor what I can to leave any conjectures, anticipations, calculations or conclusions respecting the probable future and remote state of the Church, whether its allotment is to be more generally in a retired, hidden and wilderness state, or whether it is to be in a gathered and visible form; and if the latter, whether in a mixed state, or in a purer one, or con-

fined to a small despised remnant, or eventually to be enlarged and become more extensive and general, having as yet, had no very satisfactory answer in my own mind, to the question. I am rather inclined to believe, however, with the wise man, that "the thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun." Ex. i. 9. Since primitive christianity was revived in the faith and practice of our early Friends, and the Church again became gathered and visible and built upon the foundation of the prophets and apostles, Christ Jesus the chief corner stone, the state of it, as it regards purity or declension, has I suppose, varied at different times, and in different places, from outward circumstances, and from the faithfulness or otherwise of its leaders. Whether it has not been, taken collectively, in as low a state before, the true seed—the living remnant—as much overborne and oppressed and persecuted, and that too of latter time, say before the last separation, as at the present time, I am not able to say. I find that Samuel Fothergill even in his day, in a view of the low state of things in divers parts, and very generally too, had fearful apprehensions that the Church, the living remnant, would again have to retire as into the wilderness, the outward Church being taken possession of, and ruled by the Beast having two horns like a lamb, of which thou speaks. I am inclined, however, to believe, nay more, I think I have some faith to believe, so far at least with thee, that the true and living and saving knowledge of the Truth, and of the way of it, as professed by us, never

will again be wholly lost to the world, or even so obscured, defaced, lost sight of and trampled upon, in its outward appearance, order and beauty, but what, under more favorable circumstances, and after renewed siftings and shakings, it will again and again be revived and brought forth in its original purity, brightness and splendor, if we may so speak. * * * *

To Thomas B. Gould.

Sherwood's Corners, 10th mo., 1st, 1839.

Dear Thomas;

* * * * * I am not so very correct myself either in the form or substance, nor by any means so very confident in myself that I am entirely in the right in all points, as to lead me to be very nice and critical with my friends and correspondents. It is hardly to be expected that any two persons, however well disposed they may be to walk by the same rule and mind the same thing, will, at all times, take precisely the same view of a subject in all its bearings, especially if the subject be of a problematical, contingent or speculative nature—matter of opinion. And even on subjects of a practical nature, we often see a striking difference in the views and practices of individuals, who, we have reason to believe, are equally well concerned for the right thing, and equally devoted to the cause of Truth. Natural make, temperament, natural gifts, education, outward circumstances, &c., as well as different degrees of religious attainments, and spiritual gifts, may make way for this difference. And this makes way for the exercise of the

diversity of gifts, to the edification and comfort of the body, and mutual help and advantage one of another. As the Apostle says, "The body is not one member, but many," and these in right order have their particular uses and excellencies; so that one cannot say to the other I have no need of thee. All eying the Truth singly, moving in their respective allotments and exercises, keeping low and humble, not giving place for a moment to any secret working of ambition, jealousy, (unless of a Godly sort) or self-respect, but keeping in the pureness, in the innocency, in the child-like simplicity and nakedness of the Truth, seeking not their own, but rejoicing in the Truth alone, at least so far as they have attained, in this way they may best enjoy themselves, benefit and comfort one another, harmonize together, and answer the great object of their being. But perhaps I am exceeding my bounds in this moralizing strain. * * * *

I do not love needless apologies in others, nor do I love to make them myself, whether from pride of heart, or from fear that the ground of them is more often the secret working of some hidden, latent spark of self-love, self-esteem or ambition, than a simple regard to the advancement of Truth. Let all these remarks be received, with all else I may write at this time or hereafter, as from an elder brother, whose honest desire, and daily labor and travail is, that self in himself as well as in others, may be held of no account, of no reputation, and ever be laid in the dust; and not by any means from one that would willingly arrogate anything to himself, claim any superiority, or derogate anything from another; one that does not

flatter either himself or another, or do anything intentionally to build up the creature, even in the affectionate and most amiable and pleasing part, in either himself or another. * * * *

To Thomas B. Gould.

Sherwood's Corners, 7th mo., 28th, 1840.

Dear Thomas:

* * * * Charles Osborn was here last winter. I did not see him except at our monthly meeting. He then gave us a dry doctrinal sermon, perhaps well enough in itself—more anti-Hicksite than anti-Gurneyite. His remarks in regard to the queries were very good; but I well remember thinking at the time, how often he had told this story, and gone over this ground. I understood he carried Barclay's Apology with him, with a view to oppose Gurneyism on the subject of justification, and was zealous on that point; yet I have since been sorry to hear, that he is sadly defective on the subject of the resurrection of the body. It is said that Gurney's view of this subject has obtained great spread throughout Indiana and Ohio Yearly Meetings.

Now I must believe with the Apostle James, that whosoever shall keep the whole law, and yet offend in one point, he is guilty of all; for He that said "Do not commit adultery," said also "Do not kill," &c.—"Doth a fountain send forth at the same place sweet water and bitter?" &c. Nay, when any have been once convinced of the Truth as it is in Jesus, and been brought to embrace primitive Christianity in all

its fullness and parts, life and power, as revived in the faith and practice of our early Friends, so long as they keep on good ground, or with that which first convinced them, they will not be suffered to depart from this faith and practice, in any one point held, suffered and contended for by early Friends; where there is a departure from these in any one point, there must have been a listening to the reasoner, and a partaking of forbidden fruit, and a consequent death to the life of God in the soul witnessed, and the tree of life barred from them by the flaming sword. As no one can possess true charity as a fruit and virtue of the spirit, unless he has the light of life, and has the spirit; so, as the Apostle says, "Though I speak with the tongues of men and of angels, and have not charity, I am *become* as sounding brass, or a tinkling cymbal," &c. And further in regard to the term charity, let us ever bear in mind, that that which is genuine, and in and of the Truth, "rejoiceth not in iniquity, but *rejoiceth in the truth.*" It is the wicked, as David says,—those who are governed by a fleshly mind, or by the prince of the power of the air—who "boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth." Ps. x. 3. * *

FROM T. B. GOULD TO J. OTIS.

* * * * I have ever thought that the least measure of true faith, even such as is "of the operation of God,"—such as is wrought by and flows from His power and spirit—is attended with a correspondent degree of *understanding* also. Faith, true faith,

living, efficacious faith, is the gift of God. (It is no natural gift, neither is it held in the natural part of man.) It is the *substance* of things hoped for, and the evidence of things not seen. It is held in a pure conscience. He that *truly* believeth is born of God; so that it is peculiar to the new man in the heart; to such of whom the Apostle declared, "ye" (that is the true believers) "have an unction from the Holy One, and ye know all things;" to such who are no longer darkness, (those who have darkness have no understanding, the babe immortal, to which the understanding is given, not being raised,) "but he hath given us an understanding that we might *know* him that is true;" "but now are ye light in the Lord." From all which I thus argue:—If without faith it is impossible to please God; if he that believeth, is born of God; if he that believeth, hath the substance of things hoped for, and the evidence of things not seen; if he that believeth, hath a pure heart and conscience; if he hath an unction from the Holy One, and knoweth all things; if he that believeth, is no longer darkness, but light in the Lord; if he that believeth, hath an understanding given him, and knoweth Him that is true; if he that believeth, hath the witness in himself; and if that witness be Christ, the Light, the Way, the Truth, the Life, the Wisdom, the Power and Spirit of God; then he that believeth, or hath faith, hath an *understanding* also: but the first is true, therefore also the second.

Again, he that cometh unto God, must first believe that he is; if God hath shined in our hearts, to give us the light of the knowledge of His own glory, in

the appearance of the Lord Jesus Christ to our souls; if the Lord Jesus is light, and no man can come unto the Father, or see the Father, have the knowledge of the glory of the Father, or believe in Him, but by the light; then where the light is not, there is no faith; and where the faith is, there is light, and consequently understanding also.

That there may be such a thing as mere credence given to things that are not understood, I grant; but there is nothing in it like evangelical, gospel faith—saving faith; such as He is the author and finisher of, with whom are all the treasures of wisdom and knowledge; who came that we might have life and light and understanding spiritually, and that we might have it more abundantly; and who giveth liberally, and upbraideth not. No good thing is withheld from them that walk uprightly—that walk in the spirit—walk in the light—walk in Christ, the way, the just man's path, which shineth brighter and brighter until the perfect day.

Oh how little faith they must have had in the light that maketh manifest, to talk so much as they did in the Hicksite times, about the obligation to believe what was not understood, and to lay all the stress and sin on that kind of infidelity, when the ground of the Hicksite error, and of all error, was a departure from the light of life in themselves, which would have given them, as it was attended to and obeyed, an understanding of the Scriptures, and restrained them from meddling with those things which were not revealed or opened; for it remains as true now as in the days of Moses, that secret things belong un-

to God, but those that are revealed, unto us and our children.

FROM J. OTIS TO T. B. GOULD.

Sherwoods Corner's, 2mo., 5th, 1841.

MY DEAR FRIEND:

* * * * The Society with us (and I suppose somewhat so elsewhere) continues to be in a sort of secret ferment with occasional ebullitions. Those who have lost the seasoning, settling, sweetening influence of Truth upon the mind, seem like the "troubled sea, when it cannot rest, whose waters cast up mire and dirt." They seem bent on forcing Gurney and Gurneyism upon the Society, and are extremely impatient of opposition. They speak in the spirit, if not in the words, that king James the first, when a child ten years old was made to, "We would not have our subjects so much mistake our judgment, or so much mistrust our zeal, as though we could not discern what ought to be done, or would not do all things in due time. God be praised, we know both what, *by his word*, is meet to be redressed, and have an earnest mind, with all convenient speed to set forth the same." The great plea of these who are afraid of consequences, and love their ease and an *outward* unity, and withal sympathize more with those who are out of the way, than with the suffering oppressed seed; that it is no time now to oppose, we *must* be quiet, things are not yet ripe enough, &c.; as if there was any time in which it was not right for the watchman to sound an alarm on the approach of danger, or for Friends to oppose innovation, whether

in faith or practice, and to contend earnestly for the faith once delivered and still delivered to the saints. One of our most active Friends in Farmington Monthly Meeting, in a plain case of disownment, stated to the meeting that he was in a "*betweenitude*" whether to save the individual or to save (or respect) the *principle* (involved in it,) but on the whole he rather favored saving the individual. This is the situation of many amongst us who are not candid enough to acknowledge it. Bibleism, Tractism, the temperance cause, Abolitionism,&c., seem now to give way and to be very much lost sight of among our leading folks, who are merged in the all-absorbing subject of Gurneyism. And by the way, let me tell thee that I consider Beaconism to bear the same relation to Gurneyism that New-lightism in New England did to Hicksism; that they both have one common bottom respectively; the first being but the first-fruits and ebullitions of the last.

After our Yearly Meeting a copy of "Gurney's Observations" was sent down from the Meeting for Sufferings, by our representatives to each of the preparative meeting libraries. No minute accompanied it, and it was called "a book." This gave occasion and afforded opportunity for considerable to be said pro and con, and for something like a trial of strength; for it was considered by all to involve the general question, whether Gurney and Gurneyism should be tolerated among us, or be firmly withstood. Sound and understanding Friends considered that the general tendency of the book was hurtful, going to lower our standard, break down the partition wall which

the Truth has raised between us and the christian professors of the world at large, and to represent us but a section of the visible Church of Christ; and besides that, the book contained many exceptionable passages on the subject of vocal prayer, teaching, &c. In short, we considered it a branch of a corrupt tree, though much of its fruit might not be so fully developed and matured, as that on some of the higher branches; that it was calculated to operate as a wedge to open the way for the reception of the author's other, and more obviously unsound writings.—It was contended on the other hand, that the Meeting for Sufferings had a right to say what book was sound and edifying, and what not:—that it was an act of insubordination in us to oppose the reception of a book sent by that meeting; as though we had not the sole control of a library purchased with our money.

Here the doctrine of implicit faith and blind obedience was virtually insisted on, on one side, and boldly and firmly opposed on the other.

At first the acceptance of the book was left by minute for consideration till next meeting. Then after a lengthy discussion the further consideration of the *acceptance* of the said book was dismissed, and the book left in the custody of the clerk by minute. The subject has been called up twice since, and discussed at large, and for the first time those who had heretofore always had their say, found that they could not have it in this case, after a fair and repeated contest.

The implied censure cast upon the book, and the daring, *disorganizing* disrespect, if not as they think, insubordination shown to the Meeting for Sufferings,

rests very heavy upon the shoulders of the Gurneyites, and has greatly incensed them against J. O., whom they charge with being at the bottom of all the opposition to them, and of governing the meeting, and of being actuated by a *wrong spirit.*

So thy friend stands now much as he did for a long time when in New Bedford, with this difference however; the Yearly Meeting power being further off cannot be so readily brought to bear upon him, tho' he is *threatened* with it. But I trust he will not be silenced, as formerly, without *even a hearing*. He is now a little older, and possibly a little wiser and more prudent; yet all this avails little before despotism where there is power. Haman is ever dissatisfied and full of wrath while Mordecai lies at the King's gate, and will not bow unto him nor do him reverence.

To T. B. Gould.

Sherwood's Corners, 12th mo., 1st, 1845.

Dear Friend, Thomas B. Gould:

Since the return of our kinsfolks, W. and S. Mekeel from their visit to the east, and the very interesting and satisfactory account they gave us of your quiet, peaceful and settled situation, though exceedingly stripped as to the outward, I have frequently been touched with renewed feelings of tender sympathy towards you, accompanied with a secret thought whether it might not be right for me, in some way to manifest it to you; (I mean to thee and thy wife, and to thy dear father and his family,) but have hitherto rather excused myself, from not possessing the gift

and qualification of ministering to the necessities and comfort of others, that many have, and that I could sometimes wish I had. But of this be assured, that I do very dearly love the cause of Truth, as well as the Truth itself, and all those who are rightly and honestly engaged in its support and promotion: truly I love all such as myself, accounting them as my *neighbors* in the gospel—as my brethren and sisters in the nearest relationship. And this is not a new thing with me, but it has been much so from early life. My spirit daily breathes peace on earth, and good-will to men, even to the rebellious, and to those who are in the enmity towards me for the Seed's sake. And I often think I should be willing, and even glad, were it in my power, whether actively or passively, to do much more for the furtherance of the Gospel, than has hitherto fallen to my lot, or than I have gifts and qualifications for.

I daily lament and mourn over the great declension, the sorrowful backsliding, the shipwrecks, which many of fair promise have made of latter time; and the lukewarmness and want of right concern so generally prevalent throughout the Society at the present time, to say nothing of the opposition there is in it to right things. With us, as elsewhere, those who are in the delusion of the day, appear to grow blinder and blinder, and increasingly disposed to charge all the wrong, even the delusion itself, upon sound Friends, who stand in the way of their wild career. They evidently feel, sensibly so, the weight of their spirits, and of their stable walking as a heavy load upon them, which they cannot well divest themselves

of; neither are they wholly divested of a certain fearful looking for of what may come after. In short, as is common with those who have lost a good estate, and gotten far out of the way, they charge others with what properly belongs to themselves.

We learn through "The Friend," the course which the different Yearly Meetings which have been held since yours, have taken. We had hoped better things of some of them, at least of North Carolina. Still, I can but think that there are some in those bodies that returned your Epistle, who are sound and understanding. Perhaps they think it best to wait for Philadelphia Yearly Meeting to declare itself, before they take a stand. I conclude that the leaders of our Yearly Meeting, and the great body of it, will support J. J. G., let Philadelphia do as it may. I am apprehensive, that, unless Philadelphia Yearly Meeting, by taking a strong and decided stand, should help us, and some Friends from that body should feel concerned, and be sent to help us in the needful time also, the little remnant of little folks amongst us, scattered as they are over so wide an extent of country, and many of them so remotely situated from the place of meeting, so weak in themselves, and so little accustomed to act in a Yearly Meeting, will do no better than the same ones have done in Indiana, Baltimore and North Carolina. Truly things with us look very discouraging; yet for my own part, I am favored with a good degree of patience, and resignation to the divine disposal of events, let things turn as they may. Happily for us, no man nor body of men can bar us from heaven and happiness, with-

out our consent, nor deprive us of our Vine and Fig-tree, nor make us afraid while under their shadow; nor yet can they afflict, torture or kill the body, in the present day; so that our affliction is mainly on theirs and Truth's account.

As far as I can see, or am able to judge from what has been published or otherwise come to my knowledge, I am satisfied and thankful in believing, that Friends of your little company, have been favored to acquit themselves manfully and well, and to the honor of Truth; that in their greatest straits, way has been made for them to take right steps, and that as the day has been so has wisdom and strength been afforded. And I doubt not you are now reaping, in some measure, the fruits of your sufferings, many conflicts and labors, in peace and quietness, in which, those who are strangers to it, cannot intermeddle.—The wicked are still like the troubled sea, casting up mire and dirt. I still unshakenly believe that your sufferings and honest labors have been owned and are owned by the Head of the Church, and by all the living members of it who have come to a right understanding of them, and of their cause and ground. But we must ever bear in mind the injunction, "In this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." And in these perilous times, we must rejoice with fear, lest our names should, by some slip of ours, be erased from the Lamb's book of life.

If thou has any accounts from abroad of a cheering and encouraging nature, bear in mind that they would be very grateful to me and mine, and to a few

mourners in Zion in these parts. My love is as ever to thyself and wife, and to thy dear father and his family, and to the household of faith with you, in which my wife unites.

From thy old, sincere and affectionate friend,

JOB OTIS.

FROM J. OTIS TO JOSHUA MAULE.

Sherwoods, 3rd mo., 15th, 1855.

MY DEAR FRIEND:

For such are all those who love the Truth and adhere to it, to me; although I have no personal acquaintance with thee, yet from thy intimacy with thy brother T. B. Gould, and from some letters or copies of letters from thee to him, which I have been favored to see, I am satisfied that thou art on good ground, and what I would hope *a staunch Friend*—a character too rarely to be found in the present day, not misled by Gurneyism nor Conservatism; the latter I think stands on the same ground with the former, and very near akin to it.

I have just seen published in "The Friend," an address from your Meeting for Sufferings to your members, in which it says: "With the views and feelings prevailing in the Yearly Meeting and the declaration it had repeatedly made, it could not consistently exclude from a seat in the meeting, those members in N. E., who, it believed, were maintaining a testimony against error, similar with that which it had itself been called on to uphold, pending, as the claims for New England Yearly Meeting, were before it." But alas!

what *a lame* confession at best, this is! What a weak and crippled state the Yearly Meeting must still be in, to call for it; and what this honest confession discloses; that after admitting it believed the [members of the] smaller body in New England, were in their separation and present position, maintaining a testimony against error *similar* with that which it had itself been called upon to uphold, still to have to admit that the claims for New England Yearly Meeting, were *still pending before it*, and yet, after ten years delay and suspense, undecided. With what sort of consistency has the meeting declined to decide the question of claims during all this time, and to give the child to the right mother—to acknowledge full unity with those who were believed to be bearing testimony against error, similar with that which it had itself been called on to uphold, and thus not only allow them a seat in the meeting, in common with those they were bearing testimony against, but to receive friendly communications from them, and openly maintain friendly relations with them, and not countenance a smuggling trade—not show so much *indecision*; or give so much countenance to the larger body—the separatists in New England. If you cannot rise higher after this, you will need to go through another separation before you will stand on right ground, and be a light set on an hill to be regarded. * * * * Nothing will stand the test but perfect soundness, and uprightness of conduct.

The lame proceedings of Ohio and Philadelphia Yearly Meetings in regard to the separation in New England, have given E. Lewis a great advantage over

them in his "Review;" which he knows how to use to his own advantage and their disadvantage. If they can but be taught wisdom, no matter though it should be by the thorns of the wilderness. Their Conservatism has made way for it all; and must be abandoned or they will be abandoned in the end.

Excuse the freedom I use, and believe me to be thy friend and a friend to the cause of Truth.

JOB OTIS.

To JOSHUA MAULE.

Sherwoods, 4th mo., 17th, 1855.

MY DEAR FRIEND JOSHUA MAULE:

* * * * * If it is thought by sound friends that it will do more hurt than good, [An Appeal to Friends of Ohio Yearly Meeting.] why, of course, I should not want it printed. Thou and they can judge better than I can. I, of course, think it sound and edifying, and a clear testimony against the wrong, written as I think, in a right spirit, though it speaks out boldly plain truths. And you must come to this if you ever prosper; otherwise I see nothing for you but to go down together, and become a mere "Synagogue of Satan." I would not be harsh, but I must be plain and honest, or I may go down with others myself.

Oh, this false short-sighted tenderness, what harm it has done in our poor shipwrecked Society! Carnal love and unity, I have often thought have done more harm to the Society than all the opposite of them have ever done.

From thy sincere friend, JOB OTIS.

To Thomas B. Gould.

Sherwoods, 4th mo., 19th, 1855.

My very dear Thomas:

* * * * As to "The Friend," I am satisfied that however it may be considered as an organ of *the Society*, it is not an organ of *the Church*, as this is considered the pillar and ground of Truth. It is an organ of the enemy, and not of the Truth. I would not take it but to keep a run of its course. Friend's writings are sadly perverted and misapplied in it.

* * * * Oh! these bags that wax not old, the true treasury which the regenerate—the children of God do have and make use of; how little known in the present day, look where we may! It is the old store-house still: hence the mixture—the ill-savor—the wine on the lees, which becomes riled on the least stir of the vessel. But there is a state to be attained to, I do believe, in which the creature, as such, hath no part, other than as a servant. Then the life we now live is by faith in the Son of God. Christ lives in us, and we by Him. Oh blessed and happy state! What then becomes of all mixtures and slavish fears? The tree being good, brings forth good fruit, and nothing else, whether much or little. Creaturely will, wisdom and contrivance have no place,—nor creaturely activity—desires to do good or to do evil, &c.; yea, he may walk up and down in the garden of Eden among *stones of fire*, among *scorpions* &c.—See Ezek. ii. 6, and read the chapter at thy leisure,

* * * * * * * * *

THOMAS B. GOULD TO J. MAULE.

Newport, 24th of fourth month, 1855.

MY DEAR BROTHER:

Thou asked me "*Who is Job Otis?*" He is a dear old friend and correspondent of mine, and by an excellent letter received from him last evening, I learn that he has sent thee his "Appeal to Friends of Ohio Yearly Meeting;" being a review of the "Address" issued by your Meeting for Sufferings and published in "The Friend," with liberty to have it printed and published at his expense. Now I know nothing of the nature of this review, but I *do know* that J. O. is one of the soundest, most deeply experienced, old-fashioned, plain-spoken, and I believe true-hearted and discerning Friends that there is left anywhere; and I have a mind to tell thee what I have long known but have never, for prudential reasons, told before, that he is the author of Circulars, Nos. 1, 2, 3; and also of the "Affectionate Address to Faithful Friends," all of which I consider very good, seasonable and savory—the last particularly so. * * * *

J. O. is an old man of 70 or upwards. He lived in New Bedford, Mass. until he moved to Scipio, some 20 or 25 years ago. I well remember our late beloved Friend Francis Taber saying to *me* in *that day*, "I wish thou knew Job Otis, he is an old-fashioned Friend—thou would love to hear him converse; he goes to the *root* of the matter in primitive simplicity, and on ancient ground!" He was one of the first, if not the very first, to detect and expose the *errors and departures* which now have reached such an enormous growth, in their very earliest manifestations in

this Yearly Meeting in W. Almy and others, long before Gurneyism was known by that name, so that he and his wife too, (who was a minister) both fell under the severe censure of the famous Yearly Meeting's committee. * * W. Almy raised the breeze and it came to blow a violent gale against J. O. and his wife, so that they just escaped disownment *in that day*, and even unto this day, the prejudice, and as I *fully* believe the *unfounded* prejudice which was got up against him, has not been altogether overcome even by some of those who have themselves had to suffer greatly and labor abundantly in defence of the *same cause*, and for a testimony against the same things! Dear F. T. himself became estranged, and the prejudice was so strong that it reached me, and I was actually made to believe that J. O. was likely to turn the Society upside-down, and he *may* probably have been somewhat too zealous; his natural temperament is ardent as his natural powers are stronger than ordinary men, and he is altogether too plain-spoken and too firm to suit "those preciously meek and quiet spirits who have no occasion to argue matters," and who love peace and ease, and to sail in smooth waters better than they love the Truth and the cause.

Up to the time of my being so prejudiced against J. O., and for some time after it was entirely removed, I had never seen him but once, and had never heard *him* utter a word, neither had I ever heard a word in his favor (except what F. Taber had said as related,) which happened when I was very young, I could not have been more than 12 or 14 years of age, but he (F.

Ta[illegible]er) talked very freely with me that early, and so did many other elders and ministers who stood very high, but many of whom have since run out, others have died in the faith. * * But I was going to tell thee *how* my prejudices against J. O. were removed—entirely removed. The manner of it as well as the *sequel* was somewhat remarkable, at least in my view. Sometime in the spring of 1838 or winter of 1837, I cannot say precisely which, but it was before J. J. G. *first* came to R. Island, (which was in 1838,) I was one day in my mill, and very seriously reflecting upon the state of the Society, and the probable effects of his visit, and how well the *ground was prepared* in many places to receive the *seed* which he had come to sow more widely, and to water and cultivate where it had already taken root, when my attention was *inwardly turned* to the subject of the difficulties about J. O., and was *led* to review what I had heard and known of that matter, which was *considerable*, altho' all on one side, and in opposition to or against him: and behold! (as I verily believe) I was favored to see in that light which never has deceived me, and, as G. Fox said, "without the help of any man, book or writing," that it was not Job Otis that was wrong in the *root* and *ground* of that matter, but they who so much opposed him, and that it was the ancient faith and principles of the Society which he was contending for; and that many of his opposers could not *endure* the soundness of his views; that they were *deeper* than others could fathom; and that others again had been unwittingly (as it were) drawn into this current, the simplicity in them being betray-

ed, as it is *now* in many, by the loud cry in favor of discipline and order! many of them who have responded to this call not knowing *wherefore* they had come together, although they supposed they had come to the rescue! Well my views and feelings in regard to that matter were entirely changed, and have been *fixed* from that time to this. Not long after this, J. O. having heard *in Scipio*—and it was probably the *first* knowledge he ever had of me—that I had had an opportunity with J. J. G., and had dealt very plainly with him, &c., came to my father's house, and as he told me, his object in coming to New England again was to see me, feeling his mind *drawn* thereto in consequence of the stand I had taken, it being so much in accordance with his own views and feelings, that he felt as if he must see me! We were not long in getting near to each other. I told him plainly how it had been with me as regards him, and that but for the view I had had of it, as related, or rather hinted at here, it was not probable he would have been received in the manner he was. He then gave me his side of the story, which only confirmed what I had felt and seen. This was the first time we had ever met, but the foundation of a mutual and lasting friendship was laid; we corresponded much and frequently for many years, and he is to me an exceedingly interesting correspondent. He has been, I have long believed, anointed in no ordinary degree for the station of elder; and he is far too well qualified for it every way, to be at all likely to be appointed to it, until things get into better shape than they are yet, even in those places where the Society has

been emptied as from vessel to vessel, and sifted as from sieve to sieve. I could see the prejudice which still exists against him in the minds of many—and no wonder, for they must have a secret sense of his superiority every way, and yet they get the honors and wear the crown, apparently with much self-complacency, which were designed for him. * * *

J. O. TO T. B. GOULD.

Sherwoods, 4th mo., 1855.

DEAR THOMAS:

* * * * The piece on Charity in "The Friend" I noticed, and it goes to prove the truth of what I say in my "Address" respecting Conservatism, that it leads to a sophistical misapplication of Friend's writings, assuming that Society is in the same state it was when those writings were penned. But the carnal mind can see no difference, nor understand what true charity is, nor what it leads to, nor bear in mind that it rejoices in the *Truth*. And so of the extract from James Naylor so much harped upon of latter time, they seem to think that the Kingdom spoken of is to *come from them*, and to be taken by *entreaty*, rather than by contention. But, poor things! their kingdom, and all they know of any, is not worth having either by entreaty or by contention. We do not want it. How dark and blind they have become! A little leaven leavens the whole lump of them. * *

To Joshua Maule.

Sherwoods, 5th mo., 3rd, 1855.

Dear Friend, Joshua Maule:

Thy kind and obliging favor of the 26th ult. is received. I am glad of the information given respecting Philadelphia Yearly Meeting, though painful in itself. The very *arbitrary* and independent course and conduct of the Clerk is wonderful—showing that he assumes to be Clerk and meeting too. This was precisely the course that —— —— pursued in New York Yearly Meeting, for a number of years. In 1846 there was a counter report signed by two of a committee in the case of Scipio Quarterly Meeting, and without a word being said in the meeting in regard to it, the Clerk made his minute thus, "The report signed by the two, is not acceptable, being *in the judgment of the meeting* calculated to lead into insubordination and subvert the order and usage of the Society." See printed minutes.

The Clerks of Yearly Meetings of later time seem to assume a sort of Papal power, supported as they may think by their party, and seem to think it belongs to them of right so to do.

Thus the cause is *betrayed*, the authority of Truth is practically disregarded and lost sight of. The doctrine of the Church of Christ, as held forth by Robert Barclay, and urged by John Woolman is lost; viz: "That the judgment or conclusion of the Church or Congregation is no further available as to the true end and design thereof, but as such judgment or conclusion, proceeds from the Spirit of God *operating* on *their minds who are sanctified in Christ*

Jesus." And in a view of the signs of the times and of what is more and more developing itself within our borders, I might have added, in my "Circular" No. 3, p. 5th, in respect to the Church in the wilderness, a paragraph I find in an address to the members of the religious Society of Friends by Joseph Edgerton; approved and published by the Meeting for Sufferings of Ohio and Indiana Yearly Meetings in 1841. It reads thus: "May the Church arise from *that Wilderness state wherein she has been long clothed as with a sable garment* because of her backsliding sons and daughters, and come forth in that beauty that adorned her in the first breaking forth, and spreading of this day of gospel light and power." * * * *

If Friends to whose judgment thou has submitted the "Appeal" should be of the mind that my name, *after knowing it*, would be of any advantage to it—any recommendation of it, I should not object to its being put to it. I should have considered it a privilege to have put my name to the "Circulars" and to the "Address;" but in condescension to those who thought *my position* as a leader *in our separation*, and as being known far and near for these 30 or 40 years past, as contending earnestly for the faith—the first 20 years in New Bedford, New England, and since that in this country—that in consequence of all this I was "unpopular;" so I have hitherto forborne signing what I have published. * * * * *

I am now nearly 72 years of age, considerably infirm from bodily weakness and age.—retired from all worldly concerns—lost my dear companion and help-meet, a valuable minister, some 7 years ago—

live with my son, or rather he and his family live with me. I have been convinced of the Truth from early life, and endeavored steadily to walk in it. I love it, and have ever loved it since being acquainted with it, above all and everything else; and do dearly love all who walk in it with integrity and uprightness of heart. But I have loved it so sincerely, and sought its promotion so singly, that it has been my lot to outrun the sympathy of most of my fellow professors, even as it is at this day. But not to weary thee I may look towards a close for this time. * * * *

I may add for thy information, if thou hast never heard of me, of my *fame* or *infamy*, of which the latter is most known generally throughout the Society, that I was considered by the *New-lights* in New Bedford as the *soul* of the opposition to them; the Hicksites never loved me or spoke well of me; and the Gurneyites long before they were known as such, considered me "a disturber of the Church's peace"—"a turner of the world upside down"—a dreadful creature," &c. I am no *minister*, yet I hope, a preacher of righteousness. * * * * Have written abundance but never published anything till of later time. I am generally everywhere spoken against and persecuted, perhaps as much as any other person in my day and time, still I have kept the faith, and held fast to my integrity. I have not sought the honor that cometh of man, but the honor of God. I humbly trust a crown awaits me at the conclusion of the race; which is more to me than all else. * * * * *

So with love I conclude and remain thy friend.

JOB OTIS.

P. S. Since Philadelphia Yearly Meeting, I have received a very kind letter from my dear and valued friend Wm. Hodgson, giving a detailed account of the proceedings of the meeting, and of the very exceptionable conduct of the Clerk; besides this I have seen the "Friends' Review's" account of it, all corroborating thy statement. So it seems as though there was but little good to be looked for from that Yearly Meeting. An eye to London Yearly Meeting governs —— —— in a great measure; and an eye to this meeting has governed and is likely to govern the conduct of those in your Yearly Meeting. But happily the wilderness remains to the Church, where it cannot be maintained in a visible, gathered state, "where the mourning of His heritage is as audible to His ear, as the Hosannas of the fixed inhabitants of His holy mountain."

I may tell thee, that on more reflection, and seeing the working of the course, I do not feel so well satisfied in withholding my signature to what I have published as I hoped and expected to. * * * *

I think what transpired in the late Yearly Meeting of Philadelphia, must tend to confirm the views I have taken in my "Address" of the *Conservatives*—that *Conservatism* is but a little remove from Gurneyism, and stands on the same ground. This I apprehend will be more and more manifest both in Philadelphia Yearly Meeting, and in that of Ohio.

Excuse my freedom in taxing thee with reading so long a letter and postscript. * * * * Receive it all in the love and freedom of an old man, and in which I write.

To Joshua Maule.

Sherwoods, 5th mo., 17th, 1855.

My Dear Friend Joshua Maule:

* * * * * I feel all the love and all the tenderness that I need to feel, either for the cause of Truth, for the honestly concerned ones who support it, or for the unfaithful ones—those who are misled and deceived and working against the Truth, while they may vainly think they are working for it. Oh! my bowels yearn towards them all in their several conditions with love and desires inexpressible. And I would much rather minister consolation to every class, could I do it rightly than to upbraid any for their faults and mistakes. But all, sooner or later, must and will know, that "Christ cannot deny himself" of what He is—a rich rewarder of those who diligently seek and serve, but, in His very nature and being, a condemner of all evil, and of all who turn aside from serving Him in uprightness of heart, leaning to their own understanding—taking the reins of government into their own hands, though they may do, as they may think, many mighty works, and cry Lord, Lord! ever so confidently. * * * * [On expressing the satisfaction it would be to him, to know how a dear friend stood whom he had formerly known and esteemed, he says:] I am afraid not well, or I should have heard of it. For now-a-days we must number those who do stand firm, not those who do not, for they are beyond numbering.

Affectionately thy friend.

Job Otis.

To Joshua Maule.

Sherwoods, 10th mo., 1st, 1855.

Joshua Maule, Dear Friend:

Thy acceptable favor of the 15th ult. giving a very interesting yet sorrowful account of your late Yearly Meeting was duly received, and might have been acknowledged sooner, had I not been absent in attending our Quarterly Meeting over the Lake. I had been somewhat in hopes that sound Friends with you would have been strong enough this year to have appointed sound Clerks to the Meeting, and thus to have had the business conducted to their satisfaction; but it seems it was not so, and that little or no hope is left for this desirable object to be attained, short of a further separation, so I do not see as you have gained anything by the *partial* separation that has taken place. Your Meeting as it appears, is still very much under the control of the *Gurneyite Conservatives*, as heretofore, who have ever given place to a "compromising, scheming policy, in the spirit and power of man;" and are harder to deal with, and I fear, more in the subtlety and craft than the Gurneyites themselves. This class has hitherto governed Philadelphia Yearly Meeting, as well as yours, and we see what sad work they have made. This is hard to bear, and the end I fear not nigh; but surely it cannot stand; it will but make way for further overturnings, if there be yet remaining sound and firm Friends enough in either of these two Yearly Meetings, to stand for the Truth and faith of the Society either now or hereafter. * * * * * *

In this view of the case, it would have been highly

proper, and what might have been expected, both by Philadelphia and Ohio Yearly Meetings, could the Truth have governed and had free course in them, to have listened and responded to the request, [of Baltimore Yearly Meeting,] and appointed committees, and through that channel rendered the assistance so imperiously called for, *manifested* sympathy, and a *consistent* concern to support soundness, and borne a testimony against error. But, alas! so it is in the present state of those two Yearly Meetings, governed as they are, they have no ability to do good any way, either to their own members, or to sound Friends elsewhere. Nothing good can be expected from them; "They can do no better than they do, in the state they are in," as G. Fox said of his persecutors. Sound Friends with you may make themselves very easy about us, we think ourselves much the best off; and I should be very willing for all to know that there are some with us, and I trust, some also of the "smaller body" in New England, who have no desire whatever to be acknowledged by, or to be at all connected with, either of these two Yearly Meetings, while they are in their present state and condition, to be governed as they have heretofore been by those who now bear rule. We much prefer being by ourselves. And I cannot see that the little company who have attempted to sustain Baltimore Yearly Meeting, would gain anything desirable or at all worth having, by being either owned by, or by being in any way connected with either of these Yearly Meetings in their present state. * * * *

JOB OTIS.

WILLIAM HODGSON TO —— ——

Philadelphia, 12th mo., 13th, 1855.

MY DEAR FRIEND:

* * * * I think I may say I know in whom he [Job Otis] has believed, and where his trust is placed, and am persuaded that He is able "to keep him" in the hollow of His hand "until that day."

I have always had comfort in the retrospect of the little part I took last winter and spring in helping forward his *liberation* (if I may so say) for the service which I believe he was rightly called to, in the issuing of those "Circulars to Friends;" for I have been renewedly made to believe that there was a service in them, particularly within our own limits. And I may add that the increased acquaintance that resulted therefrom, and from the occasional correspondence which ensued, was a source of edification and instruction to my mind. So that although it has not fallen to my lot to have much *personal* familiarity with him, I have seen and known and felt enough to satisfy me that his concern—his deep and abiding and permanent concern—was to be found alive in the Truth; and in that I could greet him through all the good and *evil* report; of which the latter greatly preponderated in regard to him, in some quarters, as it has in regard to others many a time, who loved the praise of God more than the praise of men, and who felt that they must be faithful to Him who had called them, even were it to be with their lives and reputations among men at stake. * * * *

T. B. GOULD TO —— ——

Newport, 12th mo., 18th, 1855.

MY DEAR FRIEND:

It will be two weeks next fifth day, since I received thy letter containing the deeply afflicting account of my very dear friend Job Otis' illness; he has scarcely been out of my mind since, and I have felt most anxious to hear again from him. When I received thy letter my desire was to have written immediately, but my engagements and circumstances were such, that I could not at the time, nor for several days after; since then I have been so circumstanced that I *could not* write except in the most hasty manner. I did not want to write so to thee, and moreover I have been constantly hoping and expecting that some one would write and tell me how he was. I am in great suspense. I feel sure if he were at all able to do so, he would write and tell me how he has got along, for he *knows* full well how near and dear he is to me; many others too, know something of it according to their measures and capacities, for I have made no secret anywhere, or before any description of company, of my high esteem and unfeigned regard for him. If he should now be released from the great, and in some respects unreasonable and cruel fight of afflictions, which his truly tender and sensitive spirit has long endured with singular, exemplary and instructive patience—(to those at least who having their eyes open, could see it, and *understand it*, and *him*, which few comparatively have done, for he has lived and moved and walked in a deeper and also in a *higher path* than most, and therefore, I hope that some may be

forgiven, as it has been manifest they have not known exactly what they did; if he should now be released, from his sufferings for the cause' sake, I have no doubt, nor the shadow of a doubt, that he will be permitted to enter into the full *fruition* of that *rest* which remains for the people of God, a rich *earnest* of which he has long enjoyed in a manner, and to a degree, that few have been sensible of, and that the stranger could not intermeddle with or disturb; and to receive the crown of life which the Lord, the righteous Judge will give unto all those that sincerely love and obey Him faithfully unto the end. And very weighty and exceedingly precious in his case will the crown be, I believe; for one star differeth from another in glory; there are stars of the *first magnitude* who do, and will, shine with exceeding brightness in the firmament of the Lord's Power; such an one has he been indeed! The clouds and the dust which the *enemy* has been permitted to raise and bring *between* him and such as have dwelt in a lower region, no more lessening the *real* brightness or magnitude of his light, testimony and example, than *our* short-sightedness or some dark body *interposing* lessens the light of the stars in the outward firmament.

Well, as his gain will be unspeakable when he is permitted to join the Church triumphant, so will the loss of the militant Church be really unutterable, in however hidden, unappreciated or unknown a manner he may have *made war*, yet it was *in righteousness* against the man of sin, who felt the keenness of the weapons which he wielded, as well as their strength and power; hence the malice and enmity,

both *Gog* and *Magog* being gathered together to battle! Few *such warriors* will be left when he is removed, indeed, in *some respects* I know of none such. Ah me! if he is removed I shall indeed have cause to mourn, for I have loved him as a *father*, and as an elder *worthy of double honor*, and that unfeignedly. Do thou write to me immediately and particularly how he is; if in the body communicate my dear, unabated and unchanged love to him, and tell him 'tis, I trust, of that nature which many waters cannot quench, neither can the floods drown it, nor death itself terminate it. If I have no other cause to rejoice in respect to my visit to your parts, I should have in this, that I had beheld his face once more in mutability.

This book should be returned to the Library on or before the last date stamped below.

A fine of five cents a day is incurred by retaining it beyond the specified time.

Please return promptly.

C 8346.610.10
Memoirs of the life and religious e
Widener Library
003453205
3 2044 081 822 876